

# THE MISSIONARY HERALD.

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THE Minutes of the Annual Meeting of the American Board at Toledo are appended to this number of the *Herald*, but the unusual amount of space occupied by the papers which were there presented renders it necessary, although we quite double the size of this issue, to omit the report of committees appointed at Toledo to consider various subjects. These reports of committees will be printed in the Annual Report of the Board, which will be issued as soon as practicable. All the resolutions accompanying these reports which were adopted are, of course, incorporated in the Minutes.

REPORTS more or less full of the Annual Meeting of the Board at Toledo will have doubtless been received by our readers before this number of the *Herald* can reach them. It is enough to say here that, though not largely attended, this meeting was one of sustained interest from the beginning to the end. President Storrs could say of it in his farewell address, that it was "one of the best, noblest, and most inspiring meetings of the Board we have ever enjoyed." Everything was done by the people of Toledo for the entertainment of their guests. The First Congregational Church, in which the meetings were held, was admirably suited for the purposes of such an assembly, and there was nothing to interfere with the devotion of time and thought to the topics that were presented. The sermon of Dr. Packard on the "Pentecostal Church and Missions" gave tone and impulse to the sessions. The truth was presented that just so far as the Church has been Pentecostal has it been missionary, and that the power by which the kingdom of Christ can be advanced throughout the world is in the abiding presence of the Spirit of God. The papers of the secretaries were highly appreciated for their strength and timeliness, and the address of President Storrs on Thursday evening was, as usual, most masterly and inspiring.

IT was inevitable that the interests of our missions in Turkey and Japan should call for chief consideration. As to Japan, a report of a special committee, to which Secretary Barton's paper on "The Japan Mission and its Problems" was referred, while clearly recognizing the difficulties of the situation and deploring the course that has been taken by the Trustees of the Doshisha, yet strongly advocated the full maintenance of the mission, anticipating such readjustments as shall give ample scope for needed evangelical work within the empire. The Board voted heartily to sustain the mission, and resolu-

tions to this effect will be found in the Minutes of the meeting. The paper of Secretary Smith on "The Crisis in Turkey," together with the addresses by missionaries from that empire, moved the audience profoundly, and resolutions were adopted expressing the deep admiration of the Board for the steadfastness, courage, and faith of our missionaries who have remained at their posts, and giving to these "missionaries the solemn and deliberate pledge of the American Board to stand by them in the maintenance of their work with our constant sympathy and prayers and gifts till the whole land is won for the kingdom of Christ."

A UNIQUE feature of the meeting was an address by the Honorable Everett P. Wheeler, a distinguished advocate of the New York bar, and an authority upon international law. Mr. Wheeler especially announced **Rights and Duties of our Government.** that he did not speak as a representative of the American Board, and that the Board was in no wise to be held responsible for his utterances. Yet as a member of another Christian communion, and as an American citizen interested in the protection of the rights of his countrymen all over the world, and having been specially moved in admiration of the heroic bearing of our missionaries in Turkey, he presented a cogent paper upon the rights and duties of our government. It was a legal argument of great clearness and vigor which we wish might be read by all American citizens, and especially by our public men.

THE finances of the Board, of course, demanded much attention. While profound gratitude was expressed for the liquidation of the debt of the past year, **The Question of Finance.** the fact was clearly recognized by all the speakers that the closing of the year without a deficit was the result of a curtailment which was disastrous, and which to much of our work will be fatal unless ampler supplies are speedily forthcoming. It was well said by some one that the record made of closing the year without debt was deceptive, for while there was no debt at the banks there was a debt to the missions. There was a manifest determination on the part of those present to secure the asked for advance of \$65,000 upon the receipts of the past year, and if the spirit which prevailed at Toledo could fill our churches, such an advance will undoubtedly be made. May God grant this relief to our burdened missionaries!

ON the first anniversary of the massacre, on August 1, 1895, of the eleven persons at Ku-cheng, China, most of them connected with the English Church **Martyrs' Monument at Ku-cheng.** Missionary Society, a beautiful monument was unveiled, erected over their graves, chiefly by contributions from the 1,800 foreigners residing in China. Rev. Mr. Peet, of Foochow, has kindly sent photographs of the cemetery and the monument which we would gladly reproduce for the benefit of our readers were it possible. At the services connected with the unveiling, representatives were present not only from the various missionary societies laboring in China, but also members of the consular and customs service and many merchants. The monument is of white marble, representing an angel with folded wings overlooking the graves, and it bears the names of the martyrs with the legend, "They overcame by the blood of the Lamb." A letter from Mr. Peet giving some comments as to the results of this tragedy will be found among the "Letters from the Missions."

FOR the first month of our financial year we make the following report : —

	September, 1895.	September, 1896.
Regular donations . . . . .	\$9,799.68	\$9,423.21
Donations for special objects . . . . .	1,464.83	943.19
Legacies . . . . .	2,195.51	938.34
Total . . . . .	\$13,460.02	\$11,304.74

*Decrease in regular donations, \$376.47; decrease in special donations, \$521.64; decrease in legacies, \$1,257.17; total decrease, \$2,155.28.*

We have just returned from our Annual Meeting. We hope all our readers will catch the spirit and courage of that meeting. Then we shall be assured of increased receipts and restored appropriations.

It is impossible to give in our pages anything like a full account of current events transpiring in the Turkish empire. The newspapers have reported in detail the terrible massacres which have occurred at Egin and Turkey. Constantinople. We know of no such place as Mikde, in the Harpoot vilayet, where a terrible massacre is said to have occurred. From Harpoot we learn that, up to the first of September, 74,805 souls had received relief in 256 towns and villages of that vilayet. Money had been distributed amounting to about \$130,000, aside from aid given in other ways, such as clothing and implements. During the summer the number of sufferers was greatly diminished, but there are some features of the situation which make it inevitable that there will be much distress during the coming winter. Many have no houses to shelter them. In Arabkir, for instance, where 1,561 houses were burned, only 621 houses remained to the Christians. The implements of industry are also wanting. In many places the people have neither tools nor capital. The sum of \$10 would suffice in many cases to buy thread that would set in operation the looms of a family and make it self-supporting. The large number of widows and orphans left without any bread winners to help them, make the situation most distressing. Mention is made of one village where between thirty and forty orphans wander about the place as the dogs do, eating and sleeping where they can. President Gates, of Harpoot, affirms that after all that has been done it is certain there will be 20,000 souls in the Harpoot district who will need aid during the coming winter. In the mean time the government is pressing hard for the taxes, and where there is any grain on the threshing floors a large part of it goes into the hands of the creditors and government. It is a pitiful story from which we would fain turn our ears, but which, nevertheless, we ought to hear and heed in order that we may render all possible aid.

SOME very ludicrous statements have been made of late in the papers of India as to the large numbers of persons in America, who, under the influence of Vivekananda, are ready and anxious to become Hindus. One paper declares that there are 4,000 of these converts to the faith of the Swami. So persuaded are some of the papers that this is a fact that they are having some anxiety as to what shall be done with these converts. According to caste rules they cannot be received as brethren in any of the tribes of Hinduism. Orthodox Hinduism forbids the reception of foreigners. *The Harvest Field* reports that a Poona paper has suggested a way of relief. Let these Americans be made into a separate caste. What a small caste this would be !

As in Armenia so in Madagascar have there been Christian martyrdoms during the present year. Since the French occupation of Madagascar many districts have been overrun by armed rebels, and the Malagasy

**Malagasy Martyrs.**

Christians, as in previous generations, have fled to the caves. An incident is told of some evangelists who were advised by the authorities to go back to their districts under the promise of protection. Accordingly they returned, although fearful of what the rebels in their fanaticism might do. One of the evangelists, Ratsimikotona, relying on the promise of protection, visited the weekly market, but was followed to his house by heathen madmen; his house was burned, and he and his two sons were bound with cords. They were offered their lives if they would "mingosi," that is, forswear their religion. The evangelist replied: "We will never deny our Christ, so do what you will." His sons suggested that money should be paid as a ransom. "No," said Ratsimikotona, "we will neither buy our lives nor sell our religion. Let us speak no more, but pray. It is God's will." They were soon slain, and so the three died witnesses for Christ, their bodies riddled with bullets. Rev. Mr. Hockett, who reports this incident, says that the Malagasy have been bitterly taunted for their lack of patriotism, "but want of loyalty to Christ can never be charged against them, when we hear of simple men and timid women gladly preferring death to denial of their Saviour."

We do not wonder that the brethren at Mardin, in Eastern Turkey, think that the age of miracles is not past. The pastor of their church and two of his companions were arrested on wholly false charges, some nine months since, and later on they were sentenced to imprisonment for five years. Appeal was taken to Constantinople, and hopes were entertained that the injustice of the sentence would be seen and acquittal would follow. But instead of this, in July last, an official order confirmed the sentence. The church soon appointed a day of fasting and prayer, and a letter from their imprisoned pastor was read, which while indicating his keen disappointment yet breathed a most beautiful spirit of submission to the divine will. But later a request, the granting of which seemed almost hopeless, was presented to the governor, that the jailer be allowed to let the pastor go out each Sunday morning with the guard and return at night. Strange to say, the request was granted, and on Sunday, August 2, the guard took the pastor to his home and left him for the rest of the day. No wonder that during the public services the pastor's voice was tremulous with emotion as he led his people in prayer and preached to them of glorifying God amid the vicissitudes of life. He attributed the favor of being allowed to come forth and preach to his people on Sundays to the prayers which had been offered by his people.

THE suggestion of a Christian Endeavor Convention in Scotland has led to an agreement, consummated by ocean telegraph, that the Christian Endeavor societies of the world should observe the second week in November as a time for special prayer for Armenia. This suggestion will certainly meet the hearty approval of Christians everywhere. The God of nations, who has all power in his hands, and who can move the hearts of men as he pleases, will certainly hear the supplications of his children on earth.

**From Prison  
to Pulpit.**

**Prayer for  
Armenia.**



WE find in the September number of the English *Church Missionary Intelligence* a paragraph that is quite in line with the article in our last number relative to donations for "special objects" rather than for the general work of missions. The Church Missionary Society is seeking to secure from the churches and individuals the adoption and support of particular missionaries over and above their gifts for the general work, but it offers this earnest caution against making special gifts a substitute for coöperation in the wide work of missions: "It is not good for a parish to concentrate its sympathies on one man. It tends to substitute personal interest in an individual for loyalty to Christ in obeying his last command. It is *the world* which he came to redeem, that we are to care for. The stress, therefore, that we lay upon all contributions to 'our own missionaries' being *extra* is not merely for the sake of keeping up the general fund which the committee can control, — though that is important, — but for the sake of the contributors themselves, that all they do for the missionary cause may be done upon a right foundation and animated by a true missionary spirit. There will be no blessing otherwise. But when the contributors have first given to the general cause of the evangelization of the world, *then* it is legitimate to add to this a special effort for a particular man in a particular mission. The same principle applies to the children's contributions. When they have done what they can for the world, so that, when they hear or read of different missions, they can fairly feel they are helping them all, *then* they can rightly add to this the support of a child in a boarding school, or any other special object. The opposite order of things is fatal to the true missionary spirit which we wish to cultivate." This is the true principle to which friends of missions should give heed, both for their own sake and for the sake of the cause they love.

MISSIONARIES often have peculiar ways of spending their vacations. Rev. Mr. Wright, of the Training School at El Paso, in our Mexican Mission, sends a report of a tour which he made during his vacation, having spent  
**A Vacation.** twenty-three full days in the saddle, traveling 759 miles and making thirty-two public addresses. One week of continual service was held in Batopilas, and another in Dolores, and in four places evangelical services were held for the first time in their history. This is not resting, however much of a change it may be.

MANY of our missionaries in Turkey have received sums, large and small, for relief work, having no clew as to the donors. Rev. Mr. White, of Marsovan, and several others have written, desiring to make acknowledgment  
**Thanks for Relief.** of the sums they have received, but as they know not the names of the givers they wish, through the *Missionary Herald*, to present their thanks in behalf of the needy ones whose gratitude is unbounded.

AMID many trials and perplexities our brethren in the East Central Africa Mission are finding some encouragements. Dr. Thompson reports that many of the people who went south from Gazaland with Gungunyana are now  
**Gazaland.** coming back without his embarrassing presence. A number of people have professed to accept the truth which has been brought them, and there is a group of kraals about halfway between Mt. Silinda and the coast where a dozen young men have expressed their purpose to follow Christ.

We know of nothing finer than the reply made by the Assembly of the Free Church of Scotland to the letter addressed to it by 1,600 students of the Madras Christian College as an expression of thankfulness for the good accomplished by the college, and especially by Dr. Miller, the Principal, a missionary of the Free Church and the Moderator of its Assembly this year. These students frankly stated in their letter that they were not Christians, but confessed at the same time that they and their countrymen had derived many blessings from the institution under Principal Miller's care. They said: "The restless sense of deficiencies, the craving for new power, the eagerness to appropriate new forms of thought and to assimilate new forms of goodness, the recognition of forgotten truth and neglected good in the past history of this country—all which have followed the intellectual reawakening of this land—are some of the more significant results of the manifold activities put forth by such institutions as the Madras Christian College."

To these students the Assembly made reply, saying with equal tenderness and fidelity: "We desire affectionately, and above all things, once more to commend to you, as our missionaries have often done, the Lord Jesus Christ, the only begotten Son of God, who for us men and for our sake took flesh and died. We men in the West have no better claim to him than you have. We possess nothing so precious, we value nothing so much, we have no source of good so full, fruitful, and enduring, we have nothing to compare with the Lord Jesus Christ. To him we must bear witness, and we should gladly consent that you should cease to listen to us, if you should be led to give your ear and heart to him."

"THE Summer School" has reached Japan. Miss Bradshaw, of Sendai, sends us a translation of a report which appeared in *The Christian*, one of their newspapers, of a Summer School held for three days in the Aizu district, where are many hot springs. Apparently no foreigners were present. The object of the school was to "talk, pray, receive religious culture, and be awakened from spiritual slumber." Lectures were given and addresses made by pastors of several denominations, and by students from the prominent institutions. An early morning prayer-meeting, held on a hilltop, was one of the remarkable features of the occasion, and the sessions closed with an earnest appeal to labor for the propagation of the gospel with courage and hope.

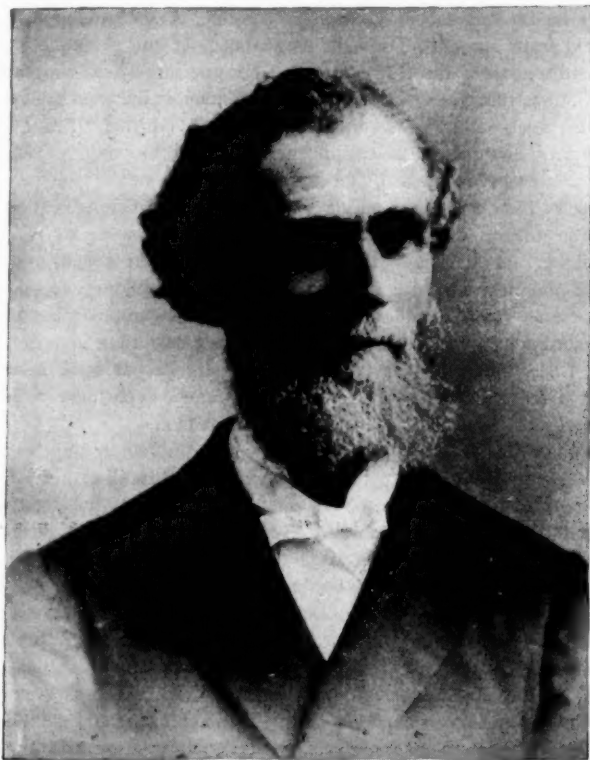
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#### REV. CROSBY H. WHEELER, D.D.

ANOTHER of our able and faithful missionaries has been taken from the earthly service to the heavenly reward.

Rev. Crosby H. Wheeler, D.D., was born at Hampden, Penobscot County, Maine, September 8, 1823. He graduated at Bowdoin College in 1847, and at Bangor Theological Seminary in 1851. He was ordained at Warren, Maine, in 1852, serving that church as pastor for four years. In December, 1852, he was married to Miss Susan A. Brookings, who has been his most beloved and efficient helpmeet in all his ministerial and missionary life. On the fifth of January, 1857, Mr. and Mrs. Wheeler sailed for Smyrna, designated to what was then known as the

"North Armenian Mission." They arrived at Smyrna the second of March, proceeding at once to Constantinople, and on the thirty-first of July they reached Harpoot, which has been the field of their unremitting missionary labors for thirty-nine years. In 1878 Mr. Wheeler raised funds in America for buildings and the partial endowment of Euphrates College. He was made its first president, a position he filled with marked ability until in 1893, when broken health compelled his resignation from the immediate leadership in the institution. On the eleventh



REV. CROSBY H. WHEELER.

of May of this year, their home and all their household goods having been destroyed at the time of the massacre at Harpoot, in great weakness and suffering they set out from the city in which they had spent so many years in active service for the Master, turning their faces toward the homeland. They arrived at Auburndale, Mass., on the twenty-ninth of June, after months of painful travel, and on the eleventh of October Dr. Wheeler's weary, pain-racked body was at rest.

This is the first break in a mission circle which is probably unique in the history of any Board. For thirty-seven years six missionaries, Mr. and Mrs.

Wheeler, Mr. and Mrs. Allen, Mr. and Mrs. Barnum, were associated together in work at the Harpoot station. That charmed circle is now broken by the death of Dr. Wheeler, its oldest member.

When Dr. Wheeler entered upon the missionary work he reserved no part of his life for himself. He permitted nothing to come between himself and the work to which he was called. His wonderful energy, his time, his strength, his life were given completely to the service of his Lord. His work from the very beginning has been identified with the policy of self-support. He firmly believed that native institutions should, as soon as possible, become independent of all financial aid from abroad. Through his advocacy of this principle the native churches and schools of the Harpoot station became largely self-supporting, and the principle was recognized by the Turkish missions as the true basis on which to prosecute their work. It is known that his book, entitled "Ten Years upon the Euphrates," has exerted much influence in the development of self-support within the missions of our Board, and of other boards as well.

Dr. Wheeler has also been a strong champion of Christian education in connection with mission work. He firmly believed in the value of an educated native ministry. It was largely through his efforts that the school system connected with the Harpoot station, culminating in several high schools and in the College and Theological Seminary at Harpoot, was inaugurated. But more than this, he believed in the absolute necessity of female education in order that the homes of Turkey might be elevated and the churches put upon a substantial basis. He lived to see the girls' schools and the female department of Euphrates College among the most popular institutions of that field.

All who came in contact with Dr. Wheeler were profoundly impressed by his remarkable energy and the strength of his convictions. In all gatherings, regardless of popular opinion, he championed what he regarded as the right, unmindful of what others might say or think. He was always a positive, never a negative member of any gathering. It is not strange that a character so marked should often have run counter to the opinions and judgments of others, yet these very characteristics have overcome obstacles which would have been insurmountable to men of less strength. On the other hand, those who were brought into the most intimate relations with him were always impressed by his tender, thoughtful nature, his forgetfulness of self, his care for others. He was ever ready to acknowledge any mistake or confess a fault. During his long and painful sickness enforced inactivity has been one of his greatest trials. Thrown back upon himself, periods of severe depression, exaggerated by the nature of his disease, came upon him, but with it all there has been a marked growth of spirituality, the development of a gentle, childlike spirit, a preparation for the home above.

It had for years been the expressed desire of Dr. Wheeler that he might die at Harpoot, and be buried in a lot overlooking the college which he had founded. This wish was denied him. But his remains sleep by the side of missionary associates in the cemetery near Auburndale, and his funeral was made most impressive by the presence of a large body of graduates of Euphrates College, bearing witness to their profound regard for their teacher and friend.

He rests from his labors and his works do follow him.

## THE CRISIS IN TURKEY.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[A Paper from the Prudential Committee, presented at the Annual Meeting of the American Board, at Toledo, Ohio, October 7, 1896.]

WHEN at the death of Constantius, after Christianity had been the acknowledged religion of the Roman empire for nearly half a century, Julian ascended the throne and began to reopen the temples and to rekindle the altars of the ancient faith, it seemed for the time as if everything were lost. As the old ritual reappeared, and Christian worship retreated from view, and the whole weight of the influence and example of the court was more and more openly cast on the side of this reaction, men's hearts failed them and many were ready to abandon all. Amid this panic and despair Athanasius of Alexandria, with deeper insight, discerned the weakness and early collapse of Julian's movement, and said: "*Nebecula est, transibit*" — It is a little cloud, it will pass away. And the Persian campaign, and the dying emperor's cry, "Galilean, thou hast conquered," proved to be the death stroke to heathenism, the beginning of Christianity's unbroken sway in the Western world.

The events of the past year in Asiatic Turkey have brought us face to face with the greatest disaster which has ever yet befallen any mission of the Board. Indeed, the occasions are few in the whole history of Christianity, in earlier or later days, in which the powers of evil have dealt the Church more deadly blows. To a casual view it may seem that the results of all our seventy years in Turkey have gone down in the general crash, and that the only thing left for us to do is to withdraw from the field and count all as lost. But here, as in Julian's day, the deeper insight will reveal that though much is gone, yet all is not lost; that what remains has in it the seeds of a nobler, richer growth; that instead of the night of ruin and despair, this also is a little cloud, and will pass away. In the study which we propose we shall confine ourselves to Asiatic Turkey, to the three missions of the Board, within whose borders the carnival of robbery and bloodshed has been confined.

1. It was no accident which led the founders of the Board, when "the world was all before them where to choose," to turn an eager eye to the lands of the Bible, in the hope that soon a pure faith and worship might again bless those regions first visited by the gospel. It was the instinctive recognition of that charm which the Christian church of every land and age has found in these original seats of our faith, in the home of the Patriarchs, the chosen people, and of the world's Redeemer. And there is a deep justification of this feeling. This region of the earth is central, not by arbitrary choice, but by the nature of things. Here three great continents meet; hence go out the natural highways of travel and trade and imperial power. The faith that holds these regions is heir-presumptive to the religious throne of the world. And it was a divinely guided choice that led the American Board to send missionaries to Syria and Asia before the first decade of its history was closed. A new and hopeful element was thus cast into this problem of world history. The deepest and most characteristic forces of a nation, wholly separate from all political schemes, were thus set at work upon the solution of the Eastern question. The best contribution the world could give was brought to that solution, under circumstances that called out the least opposition.

It is a marvelous story, this planting of Christian missions in Asiatic Turkey. Their steady growth and wide expansion, against opposition of every sort, until they covered the land and drew under their influence the best elements of the nation, form one constant, varied, voluminous illustration of Divine Providence working in human affairs. From 1819, when Levi Parsons and Pliny Fiske broke the path to these fields,

to this day, the missions of the Board in Turkey have moved, as Moses and the host of Israel moved from Egypt to Sinai, and through the wilderness to Moab and the Jordan's banks, God's pillar of fire and of cloud going before, encamping behind, and everywhere giving security and light. Parsons and Fiske were sent out to Palestine; it was hoped that Jerusalem might be the sacred centre from which a purified gospel should once more go forth to bless the nations of the East and set the feet of many peoples in the way of peace. But this movement was premature; no foothold was yet to be gained among the Jews; and Smyrna and Beirut first, and later Constantinople, became the permanent centres of missionary effort. No one can now doubt that this also was of the Lord; that the centres of the Ottoman empire which then held sway over all the lands of three continents bordering on the eastern Mediterranean were wisely made the centres of the new life and faith from the West that were charged with an infinite blessing to all the peoples of that empire and of the Oriental world to which they stood as gateway and guard. A vaster problem than the fathers conceived was thus set before these missions, a problem whose full solution must involve the downfall of every false faith and the world-wide victory of the Cross. How many tongues are spoken here! How many peoples are brought together in this field! How far the streams of influence from this centre reach, to the east, to the west, to the north, to the south! Here gather unsolved problems of politics, of race, of morals, of faith. Here centres the Eastern Question, the Sphinx of History. And to this very point,

"He who from zone to zone  
Guides through the boundless sky the certain flight"

of the fowls of the air, turned the missionary host, bound for Jerusalem, that it might throw its heavenly teaching and example into the midst of these forces and help to resolve all enigmas and heal all strifes. The call which came to Paul to leave the Jews and bear the gospel message to Asia and Greece and Rome was no more certain than this to Parsons and Fiske, to Goodell and Dwight and their associates, to undertake the work of the gospel at the capital and in all the cities of the Ottoman empire. A peculiar character has thus been stamped upon these missions from the first. Plans of great reach and slow fulfilment have been needful; special lines of work have been emphasized; preparations on a scale far outrunning the present dimensions of the work have been inaugurated; and an unusual quality of solidity and breadth attaches to the work in every form. The end is far to seek; and the sense of a vast and glorious task compensates the laborers for the long delay of victory, and gives them the heroic patience and the invincible hope of those who seek the city that has foundations.

Smyrna was entered in 1820; Constantinople, in 1831. From thence the work gradually reached out to Nicomedia and Brousa, to Aintab and Antioch, thence to Marsovan. Sivas, Trebizond, Erzurum, to Marash, Aleppo, Oorfa, Mardin, and Mosul, and still on to the adjacent regions of Persia. Cities, towns, villages, hamlets, and homes are reached in a steady widening of the field, until all Asiatic Turkey is covered with a network of stations and out-stations, of churches and schools, that bring the new impulse to well-nigh every home and heart in the non-Moslem population of the empire. The Moslem population soon became inaccessible, and has remained so to this day. Hence the aim of missionary effort has been to bring a pure gospel to the nominally Christian peoples, the Armenians, the Greeks, the Syrians, and through the internal reformation of these old churches to make ready for the time when the gospel could be freely preached to all nationalities. This original method of working was changed in 1846, when the persecuting edicts of the Armenian Patriarch forced the evangelicals out of the national church and community, and compelled them to organize Protestant churches and a Protestant community. This act, designed to destroy the evangelical cause, gave it a powerful impulse and secured for it imperial recognition and protection. It changed



the method but not the aim of the missionary work. The thorough awakening of the old churches and their adoption of a purer type of faith and morals have never been lost sight of; the organization of the Protestant body and its maintenance have been regarded as only temporary expedients, to be laid aside as soon as the great end could be better achieved in other ways.

The attitude of the Turkish government toward this evangelical movement has until recently been that of toleration and impartial protection. From the day of the downfall of Constantinople in 1453, Christians have lived under Moslem rule, protected in the enjoyment of certain recognized rights, among them the exercise of their religion. The subjects of friendly Christian powers have resided in the empire under the same general conditions. It was upon these conditions that the missionary work began, and has continued to this day. To these ancient privileges sanctioned by unvarying custom, treaty stipulations have been added, defining more clearly the rights and privileges conceded to the religious teachers of other nations, and guaranteeing to Christian missionaries, American as well as French and English, clear and ample protection in their legitimate work. The missionaries of the Board have lived in all good loyalty to the Turkish government from the first to this day, and they have enjoined this duty of loyalty upon their pupils and all who have come under their influence.

It is now seventy-seven years since the labors of the Board in Asiatic Turkey began. During that period about 700 missionaries, men and women, have rendered service in this field for a longer or shorter time, and the Board has expended upon this work at least \$7,000,000. The present force is 176 missionaries, the annual expenditure is about \$175,000, and the valuation of the mission plant is nearly \$1,500,000.

The native agency, coöperating with the missionaries and giving a vast extension to the scope of their labors, has grown from fifty-seven native preachers and helpers, reported fifty years ago, to a force of 878 native laborers, of whom 100 are pastors of churches, 128 others are preachers, and 564 are teachers in mission schools of all grades, from the kindergarten and day school up to the college and theological seminary. In these fields there are now 125 churches with 12,787 members, 327 places for stated preaching, with average congregations exceeding 34,000. There were 20,496 persons under instruction last year, of whom 2,576 were in the higher schools and colleges. Three colleges for young men and three for young women, planted at convenient centres, are preparing a noble company of students for positions of influence and power. But to measure the actual results of the evangelical movement we must go beyond all such statistics and note the leaven which has entered so many of the old churches and communities from these mission churches and from the schools connected with them, and from the life and enterprise which are nourished within them. We must bear in mind the place held in their several communities by the members of these churches, the important part they bear in the prosperity and enterprise of the times.

Literary work has held a prominent place in the activities of these missions. Translations of the Scriptures into the various languages spoken in the empire were promptly begun and earnestly pressed; the ablest men of the missions have devoted themselves to this effort, and the record of results is most rich and impressive. No considerable part of the population of the whole empire but can read in its own tongue the wonderful works of God. Helps to the understanding of the Bible have also been provided in a systematic way and on a large scale, and a good beginning has been made in providing a Christian literature for the edification of the community. In no mission of the Board is there such an ample literary apparatus for every department of missionary work, and the use of this literature is widely diffused. There is a great body of readers, and there is a great demand for these products of the press. The annual circulation of the Scriptures in these fields reaches 50,000 copies.

It may help us to realize the progress made by these missions if we take a rapid

survey of the facts already given. Set churches and chapels at the strategic points in every considerable district, under the care of native preachers and pastors; surround them with schools of all grades, according to the needs of each place, from the day school and kindergarten through high school for boys, and boarding school for girls, up to the college and theological seminary, under the care of native teachers of both sexes, assisted in the higher grades by missionary men and women; let the Bible in every language of the country be circulated freely, accompanied by all the modern aids for its clear explanation; and let the religious press, in the vernacular, bring its weekly tidings and instruction into hundreds of households, — and in this brief epitome we shall to some extent apprehend how thoroughly the influence of evangelical truth and life has come to penetrate and inspire the people among whom the missionaries have wrought.

Then carry this state of things, with allowance for local differences, out over every district and province of Asiatic Turkey, from the Bosphorus to the Russian and Persian frontier, from the Black Sea to the Mediterranean, and we have in brief a view of the progress made and the state of missionary work in the Turkish empire up to the most recent times. It is a widely diffused, effectively organized, powerfully manned, and successful enterprise, challenging the respect and admiration of all intelligent observers. If the expenditures upon this field have been great, amounting to more than one fourth of the Board's annual budget; if the force employed upon it has been exceptionally large and able, counting more than one fourth of the total number under commission; if the mission plant is unusually varied and valuable; in a word, if the stake of the Board in these fields is great, the results are also great, and the success most striking. The final end in view is, indeed, still far away, but that is simply because that aim is so majestic, and the ultimate issues so far-reaching as to be almost identical with the universal triumph of Christianity in the earth. For investment and time and force employed, it is doubtful if the Board has anywhere achieved a more substantial success, or has made a greater contribution to the solution of all missionary problems, than that which has marked these missions in the Turkish empire. The strongest intellectual, moral, and religious forces in the empire are to be found in the evangelical communities; great prosperity and business thrift are also there. And the movement strengthens with every year. Beyond all the limits that are recognized in statistics, along lines scarcely indicated there, in ways that are *felt* rather than counted and seen, the leaven of this nobler life and worship is penetrating the whole mass of the nominally Christian populations, and insensibly affecting the spirit and sentiments of multitudes of the ruling people.

II. Upon this work, so placed, so administered, full of such present fruits and bright with such radiant promise, almost without warning, the terrible storm of massacre and pillage and outrage fell in the closing months of last year, and thrilled the hearts of all nations with horror, and left in its wake an awful scene of death and misery, of dread and despair. The rapidity of its movement, the places where it fell, the nationality of its victims, the method of the fell work, are striking and significant. The massacre in Constantinople, September 30, 1895, was the prelude. The affair at Trebizond, October 8, with its thousand slain in a day, showed what was coming and where it would strike. Then followed in quick succession the bloody scenes at Bitlis, October 25, at Erzroom and Erzingan, October 30; Sivas is struck November 12; Harpoot and all its villages, November 11; Marsovan, November 15; Aintab, November 16; Marash, November 18; and the holocaust at Oorfa, with its thousands of victims, December 28, closes the first act in this destruction of a nation.

The Armenians, among whom the most of this work has been wrought, were the only people assailed. In the short space of a few weeks, from being the most prosperous people in the empire, they became the poorest and most wretched. The leading

men of the nation in many communities were struck down in cold blood by the ten thousand, their possessions carried off by their murderers, and their wives and children, homeless and destitute, thrown upon the charities of the world. Great numbers of other men were robbed, imprisoned, or driven into hiding. In some regions the alternative of Islam or death was offered to whole villages and towns, and those who through fear denied their faith were rigorously forced to go to the mosques. Multitudes of women and children were carried away to the harems of those who had robbed their homes and murdered their husbands and fathers, there to forget their own faith and people. This did not happen in one village or city alone, not in one district or province of the empire merely; the six eastern provinces, including the territory occupied by the Eastern Turkey Mission and Trebizond, were swept from north to south, from east to west, in cities, in towns, in hamlets, with this fearful storm of murder and greed and lust; the province of Aleppo, including the whole territory of our Central Turkey Mission, suffered nearly the same fate; and the visitation reached Cesarea and Marsovan and their villages. In all this vast region business and agriculture and every form of productive industry were silenced; the winter's supply of food, the very implements of labor, were destroyed, and the victims left paralyzed and hopeless.

When it is remembered that this calamity was not the result of war, but that it fell upon peaceful communities, occupied with customary pursuits, unarmed, defenceless, unresisting, that often the neighbors joined with the lawless ruffians that led the assault in robbery and bloodshed, that in not a few cases the soldiers to whom the assailed looked for protection not only offered no resistance to outrage but even joined in the violence, and that in scarcely a single instance have these wrongdoers suffered for their evil deeds,—with these facts in mind, it will be plain to all that this was no ordinary disaster, but ranks with the deeds that cover the names of Nero and Decius and Diocletian with everlasting infamy; with those that make the Inquisition, the reign of Mary Tudor, and that of Philip II of Spain, hateful in the eyes of the Christian world.

The Christian work which stood in the midst of the fields, thus swept with destruction, has suffered a fearful shock. Churches and chapels and schools have gone down in the general wreck; pastors, preachers, teachers, leading men and women in many a church, have been beggared and outlawed, or have been slain outright. Not a few have won the martyr's crown; "and others were tortured, not accepting deliverance; and others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they wandered in deserts, and in mountains, and in dens and caves of the earth." The blow has been heavier and more wasting here, lighter and more guarded there; but everywhere it has brought measureless loss and sorrow and dread.

The missionaries, men and women, without an exception, have remained at their posts, have shared the perils of their people; at Harpoot were stripped of their goods and driven from their burning homes; at Bitlis were virtually imprisoned in their homes and cut off from their associates; but in all places have opened their homes, their hearts, their possessions for the comfort and relief of the people. Thousands of lives have been saved by their efforts, hundreds of thousands have freely received the relief from Christian lands, administered by their hands. They have been angels of mercy, towers of defence, the solitary support of the fearful and despairing. The sense of measureless gratitude in many hearts was expressed by one in Constantinople, who when it was said that the ministry of relief was too great to be continued replied: "Don't say that; we have nothing left to us now but the missionaries and God;" by another in Oorfa, who said: "I don't know how we could have endured the pressure but for Miss Shattuck; I think we should all have turned Moslem." They voiced the speechless misery that filled the land, and gave tongue to the mute appeal of the homeless, broken-hearted, naked, and destitute women and children who by the hundred thousand had nowhere else to look for help. And their hands administered the relief that came

flowing in from Europe and America, and so wisely guided it that it brought tenfold blessing and help. No words can measure the burdens and sorrows and strain to mind and heart that have rested upon those men and women at the front during these twelve months. No pen can describe the blessing they have been to this stricken nation, the comfort and hope and peace their very presence has given. The moral impression which their fidelity and patience and love have made far outruns the fruits of many years of ordinary service; and it has reached beyond the suffering people, it has won the admiration of many of the ruling nations, and has touched the heart of the civilized world. Never for a moment have they despaired of the work, though it seemed to lie in ruins about them. While their burning homes were still smoking they have appealed for means with which to enlarge the work. This storm has seemed to them but the prelude to a vast expansion of their opportunity. They have looked beyond these clouds and have seen the whole Armenian nation awaiting their message, the way of access open to all the people of the land; and they have rejoiced to see this day.

III. It becomes a most solemn question, what are we to do with our missions in Asiatic Turkey? How are we to interpret these stirring events for the past year? Are we to count our work there ruined, its further prosecution hopeless, and are we to begin the retreat? Or are we to deem these events a challenge to our faith, a summons to new efforts and greater deeds? There are voices that call in each direction; which shall we follow? If we can hear the voice of Him who called us to this field in the beginning, who has made our way there to prosper, in whose honor so many, in city and town, these twelve months past, have joyfully laid down their lives, if we can hear his voice and learn his will, our path will be plain. In a work like this it can never be safe to desert his standard, even though it lead right onward into the darkness and the storm. We are sworn to a more sacred service than that band whose deeds the poet's verse has made immortal:—

"Theirs not to make reply,  
Theirs not to reason why,  
Theirs but to do and die."

1. In the first place the presumption from the course of Christian history lies against our retreat. This is by no means the first time in Christian annals when progress has been suddenly checked, and the labor of long years brought to seeming ruin. How many times in the centuries of persecution did it seem as though all were lost! Nero delivered the Church a staggering blow; Decius seemed to have annihilated it. Diocletian filled all Eastern Christendom with bloodshed and fire and destruction. But the church that bled in witness for Christ was the church that grew. It was stronger when Decius' bloody work was done than it was when he began. Diocletian's fury ceased, not because the Church was perishing, but because his own throne was tottering to its fall. The Netherlands grew strong and compact beneath the blows of Philip which were meant to destroy it. The fires at Smithfield weaned the whole English nation from the bloody queen who kindled them. The death of Bishop Hannington gave a greater impulse to the Christian cause at Uganda than years of his life could have done. When the pagan reaction was filling Madagascar with martyrs and closing its churches it was the time, not for the abandonment of the work, but for its renewal and more vigorous prosecution.

2. We have too great a stake in this work to desert it now. These seventy years of continuous effort in this field; these seven hundred men and women who have spent life and strength and hopes and prayers upon its founding and growth; these seven millions of dollars that have gone into the effort to plant the gospel afresh in these scenes of its early victories,—these, one and all, pledge us to stand by the work until we win the day. But these are not all. Into this enterprise have entered the love and

faith and loyalty of our churches, the prayers and hopes and longings of three generations of Christian men and women in this and other lands, the sacred, implicit promise that we would press the work, and supply the workmen, and stand by the effort, until our Lord should come to his own. We cannot leave this work, or suffer it to languish, without a fatal betrayal of our trust. If it had been folly in the weary autumn of 1864 to give up the struggle for the Union and acknowledge the war a failure, when six months more would win the victory, it were more than weakness for us to turn back now, after such labors and cost, and forfeit all, together with our self-respect, when a few brief years of further toil and gifts and devotion will carry the day.

3. To withdraw now would be to lose a great opportunity. The calamities of the past year have changed many things. The pressure of a common distress has brought Protestants and Gregorians into closer relationships of sympathy and suffering. They have worshiped in the same churches, have met in the same prayer-meetings, have listened now to the Protestant preacher or the missionary, and now to the Gregorian priest. Through large portions of the country this practical unification of the nation is going on. And along with this is the deepened religious feeling that pervades the people. Crushed, humbled, with no help but in God, there is a wide and unwonted turning of heart to the gospel and its great consolations. A new sense of eternal realities, of the privileges of discipleship, of the hopes and joys of the Christian faith, has been awakened throughout the whole land. When Dr. Fuller, at Aintab, is invited to preach in the Gregorian church and is greeted by a congregation of more than three thousand, filling every foot of space; when four hundred Gregorian women at Oorfa gather regularly in a prayer-meeting led by Miss Shattuck, and these scenes are repeated in Harpoot, Erzurum, Sivas, and in scores of places in all these fields, we have come to a new phase of our missionary work. Nothing like it has been seen in these fields since our work began. With the whole Protestant community quickened and chastened, with the Gregorians thus accessible and waiting, it were little short of a crime not to press our opportunity, and gather in the ripened harvest. Long years we have toiled and prayed and waited to see this day; it is the time, not for delay or retreat, but for vigorous advance.

4. We must not forfeit the power of the martyr church. Something has been done in these churches during the past year which lays a powerful claim upon our sympathy and support. For the name of Christ many have met death without dismay; men and women, who could have saved their lives by denying their Lord, have joyfully chosen him at the sword's point, at the musket's mouth. Gathering now in rags from ruined homes, and worshiping in dismantled churches, they wear a glory that time cannot obscure. If it were ever possible for the American churches to retire from these fields, we cannot think of it now, when every heart in the civilized world thrills with admiration of their deeds. Those churches must be sustained at any cost. We should be giving aid to those beneath whose swords their dead have fallen, were we to fail them in this extremity. Here is the precious fruit of all our Christian labor and example; these are the heroes we have helped to make. Mardiros of Arabkir, Garabed of Sivas, Krikor of Harpoot, Sarkis of Choonkoosh, Hagop of Oorfa, and the sixteen other Protestant pastors and preachers who died for the testimony of Jesus and the word of God,—

"When can their glory fade?"

The mighty power that is in such witness to Jesus Christ we must cherish and help to make triumphant in every heart, in every land.

5. We must give great weight to the judgment of the missionaries. They stand at the front. They have faced the danger. They have walked in the valley of the shadow of death. They have felt the power of the gates of hell. They know, better than all



besides, what has been lost and what still remains. Perils hang about them still, subtle, impalpable, persistent; no man can tell what a day may bring forth. But they abide in peace, with no thought of fear or retreat. And to a man they urge us to maintain our work and seize the glorious opportunity that lies before us. From the midst of the flames and ruin they have given thanks to God that they have lived to see this day and have begged us not to recall them. With the vision of faith they have looked beyond this day of fear and desolation, and have seen the kingdom of God coming in power among the people of every name and nation there. Like the veteran columns of the Iron Duke at Waterloo, they have felt their cause invincible, the forces before them yielding, and have refused to retreat. And the whole Christian world admires their heroism, and applauds their deeds. It were a shame to recall such men. It were ignominy to give them faint support. It were high treason to the Lord of heaven to desert them. In God's marvelous providence they have gained in this one short year advantages which would have richly repaid the labors and costs of a score of years. And it is for us, with deepest gratitude and unflinching devotion, to stand by them in this crisis and culmination of our work; to fill their wasted ranks, to increase our gifts, and make ready for the final victory. We honor the great men and women who have wrought in these fields in former years, and praise their deeds; the Goodells and Dwights, the Hamlins and Schaufliers, the Riggss and Parsons and Blisses, the Schneiders and Smiths; and we do well. But their peers, many of them their own sons and daughters, are on those self-same fields to-day, and the deeds of the fathers they have done, and greater deeds than these have they done. And the churches of America will never unsay those former praises or let the heroism of these days be unhonored or in vain. We have put the name of Lincoln by the side of the name of Washington; the praises of Bunker Hill and Trenton and Yorktown have not obscured the glory of Vicksburg and Gettysburg and Appomattox. And the appeal of these heroic bands who have come through the smoke of conflict, and who urge us to stand by them and their work to the end, will have an eloquence and weight which none can resist.

6. Finally, let us inquire what is the will of the Lord. This is the decisive question for every Christian heart. We went to Turkey at the beginning in obedience to his command; his presence and blessing have not failed us at any point during the long years since that day. The missionaries now in the field have felt his presence and been cheered by his smile through all these days of blood and ruin and sorrow. He has stood by those who have met death for his sake, as he stood by Stephen in his agony and as he made Polycarp's dying hours full of peace.

The ruin which lawless power has wrought is no proof that he has deserted his field. This is not the first time in the history of his church when his people have suffered persecution and death in his cause. If he is testing the evangelical churches of Asia Minor, he is also testing the churches of America which sustain this work. They do not faint or despair. Our representatives there do not falter or give up the cause. Can it be that he calls *us* now to set the example of faint-heartedness and fear? What do our love and loyalty to Christ mean, if when he points to these lands of want and weakness, and bids us save them, and leads the way, we falter and turn away? Could the name of Christian ever be redeemed from the shame of such betrayal? Could the cause of missions ever recover from such a fatal wound? We praise the martyrs and Christian heroes of every age. Are these words only; or are they the instinctive homage of the heart? Heber's prayer should be ours:—

"They climbed the steep ascent of heaven  
Through peril, toil, and pain!  
O God, to us may grace be given  
To follow in their train."



What if the work be difficult! What if it involve great labor, many hardships, great cost, and frequent losses! The end is worth all it costs. Nothing can be so disastrous as for us to refuse God's call. What could bring to our churches a richer blessing, or so refine and elevate their spiritual life, as to stand by this beleaguered cause with their love and gifts through storm and night, until the day dawns! It is not these widowed mothers, these orphaned children, these dismantled churches, this stricken people, or even our missionaries, one with them in suffering and hope, it is not merely these who await our choice. He, too, whose name we bear, who stands in their midst, one with them in suffering and boundless love, he, too, awaits our choice. In the day of awards, when our lives are finished and our work is done, and we face again these pleading souls and behold the face of him, their Judge and ours, his word to the faithful will be, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

### NO BACKWARD STEP.

BY REV. CHARLES H. DANIELS, D.D., HOME SECRETARY.

*[A Paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Toledo, Ohio, October 7, 1896.]*

Two magnificent facts are fundamental in the work of Christian missions. First is the life of Jesus, filled with untiring zeal for needy men. He had no plans for self-acquirement, and made no attempt to get to himself the lustre of a name, or earthly advantage from his superior power, but all was bestowed, undivided and unabated, for the good of men. To close the scene in this tragedy of love, he gave, what we would give the world to keep, his life for the world's redemption.

Then we come up to Pentecost. Events transpire the like of which were never before seen in the history of men. The Holy Spirit, like a rushing, mighty wind, came down from heaven opening upon the world a new era in the progress of religion. Men felt the power of the divine truth, as the beams from heaven, no longer aslant but direct, transformed their lives and purposes. Christianity then took on its missionary power, active, substantial, self-denying, growing with the growth and strengthening with the strength of those graces and emotions in which the Spirit of God baptizes the soul. The gospel was given to the Gentiles. A world-wide mission was begun, with all its prodigious meaning and heaven-born design.

These two facts named constitute at once a law of purpose and a promise of providential guidance which may satisfy all fear and remove all doubt. Limitations and vicissitudes may arise, but the authority of our Lord, and the infinite resources of the Spirit of God, will not fail in the varying needs of the kingdom.

The history of the American Board must, in the nature of the case, present changing conditions which tax the administrator. It is but a few years since a secretary of the Board felt so deeply the need of laborers that he told the story of need in the annual meeting for its consideration, and sounded a call to the churches, which should be at the same time a warning and an inspiration to duty.

But a change in conditions has come about. We are confident that the men are now ready to supply that need, — their eyes anointed to behold with sanctified vision the world groping for its Redeemer. Fifteen years ago it was said in the annual meeting, "May not the day be drawing near when whole classes, and succession of classes in our theological institutions shall volunteer for the foreign work?" The Student Volunteer movement had not then been born, but this inquiry was indeed a prophecy of its coming. The spirit of missions is pervading our colleges and seminaries, and hundreds of our

choice young men and women are open to the call of the Master to go forth to the world with the message of life.

But the changing conditions have ushered in a new problem, difficult of settlement. This is the statement: The call for laborers in the harvest is immediate and urgent; the men who are ready and consecrated to this service have the orders of Heaven to obey, but the means are not at hand. Is it possible that while our colleges and seminaries have been awakened to the calls of the world for which Christ died, the significance of this movement of the youth is not understood by the churches? The gifts of the churches have not been sufficient for the Board to send these men. All the purposes of God remain, his commission calls for obedience, his voice is heard in our opportunities, he has resources at his command, and yet we have reached a point where resources are lacking and the gladdest inspiration to the Christian church, in the giving of its sons and daughters, is being lost. Consequently the conditions change again. At the very time when events are shaping in the interests of the kingdom; when the opportunities are with us at the door and the divine presence is assured; at the time when increased effort and enlarged plans are demanded, a halt is called, a retreat is sounded, and retrenchment is ordered.

The reply to this thought comes on apace. The whole country is afflicted, commerce is palsied, money is scarce, energy is wasted, retrenchment is practised, confidence is shaken, hope paralyzed, and men stand breathless, waiting to see from whence the cloud, "big with blessing," will arise. These are searching facts. We have half passed their ill-boding when we admit them to our counsels.

God foresaw these exigencies and all the trouble they would occasion. Through these very conditions possibly he would gather the resources essential to the obedience of his command. It may be he is voicing his will in regard to Christian living and self-sacrifice. It may be his way of forbidding the few to carry the burden and of showing the multitude of his disciples the blessedness of maintaining his cause in the great world. Thus distress may lead to revival, the givers be multiplied, and an advance be sounded.

History is on this side of the question. We are not left to conjecture. The providential dealing of God with the American Board becomes a prophecy of ultimate victory.

The record of 1810 reads: "A new scene to us is now opening. Several young men of good reputation for piety and talents, under sacred and deep impressions, hold themselves devoted for life to the service of God, in the gospel of his Son, among the destitute, and are ready to go to any part of the world where Providence shall open the door for their missionary labors. Is not this a divine intimation of something great and good?" The Commissioners had no money. But the Lord made it to be known that the gold and silver are his. Four young men were waiting to be sent with the everlasting gospel to the millions of the East. In the providence of God hearts were opened and money flowed in. The first precious memorial of our early history is the six thousand dollars gathered to send forth these young men with the full provision of salary.

We pass on a short period of years. The financial prospects of the Board were more unpromising than they had ever been. Nothing could be more evident than that the providence of God called for additional laborers in the mission fields. There had never been so many young men offering their services, ready to go forth, and some of them entreating to be sent at once. For about five years the debt of the Board had averaged about \$19,000, on an income of \$108,000. At that time, 1831, 1832, the whole land enjoyed the blessings of the divine presence in revivals of religion. The hour of despondency was quickly changed into one of eager expectation. The debt was removed. The receipts were many thousands larger than ever before. Better than all,

such men as William G. Schauffler, William M. Thomson, S. Wells Williams, and a score of others were called by the Holy Ghost and set apart by the churches to go unto the Gentiles. Under this spiritual impulse the constructive and benevolent forces of the churches were gathered, and again the American Board made a distinct advance in its work.

Passing on in our glimpse at history we come to the severe revulsions of 1837, when an unexampled commercial depression, like an earthquake, shook and overwhelmed the whole land. In the midst of the year a sweeping reduction of above \$40,000 was made in all the missions, arresting labors already in operation, and undoing what years of toil had accomplished. Thirty-five appointed missionaries were compelled to wait. For six successive years the burden rested upon the Board. An average debt of nearly \$40,000 out of a total income of less than \$300,000 tells the story. The annual meeting of 1841 in its counsels dared not hazard further debt; it dared not adjourn until some message should be heard distinctly indicating the way. A deep sense of personal responsibility for the kingdom of Christ pervaded the meeting. The serious bowing down of hearts, with the repeated lifting up of prayer for light, indicated that the Spirit of God was there. Instead of adjourning at noon of the third day they held over through the following day, and then adjourned to meet in special session after six months. That gathering was mighty: first, in devising a more effective movement for the conversion of the world to Christ; then of thanksgiving to Almighty God for his goodness in relieving from financial embarrassments; and finally, in calling upon all the Christians of the land to unite in a day of prayer for the immediate revival of religion in all the churches at home and abroad. Before the close of that month the debt of the Board was gone, a large number of churches were enjoying times of refreshing from the presence of the Lord, and thousands were added to the churches. Here was a distinct interposition of Providence, and the Board made another forward movement in its history.

Passing another span of years we come to the times when the memory of those now living gives forth her treasures. It was the year 1857. A financial crisis filled all hearts with gloomy anticipations. The machinery of business was still, and the fountains of wealth were dried. This is but part of the story. The great revival added to the churches converts in numbers unprecedented. The debt created but little fear, because of the wider field for culture and the promise of new fruit. As a product of the revival the theological seminaries had more than their usual number of students, thereby increasing the number of ambassadors asking commissions. Three years had nearly passed when the debt had assumed a threatening condition. It was nearing \$125,000. Just before the Jubilee Meeting deliverance came. The wealth of the churches was laid upon the altar, financial obligations were canceled, and a forward movement was ordered. It is possible that some here recall the scene at that meeting when, having voted to aim to raise \$400,000 for the ensuing year, the concurrence of the whole assembly was sought by rising vote. The congregation rose at once. An unknown person in the room unexpectedly lifted a strain which was caught up by the vast throng, and in a moment the searching words were wafted to heaven:—

" Shall we, whose souls are lighted  
By wisdom from on high,—  
Shall we to men benighted  
The lamp of life deny? "

The effect was startling; deepest feeling found expression; eyes filled with tears; and hearts beat with enthusiasm. The American Board again made an upward move.

A statement had been made that the great fields should have 1,200 missionaries at the earliest possible time. The friends of the Reformed Church withdrew, and later the Presbyterian Board, taking a generous part of our support and some of our loved

missions. At once our work expanded to its former dimensions. The men and women were multiplied in all these boards, until it appeared that in separation more was accomplished than the most optimistic would have dared to predict.

God leads in both cloud and sunshine. How the clouds deepened in the following years 1872 and 1873! "Sheerest humanity" called for reinforcements in the missions, to save the overburdened servants of God, but they could not be furnished. The plea was sent forth for money, and the response read, "Providential opportunities unimproved." Then the foreign secretary wrote, "Eager to press forward to realize the cherished hopes of the sainted dead, and of the devoted men and women now in the field, the committee was compelled to retreat in the very face of the enemy." Godly men yielded to stern necessity with tears and prayers. There was another year unrelieved, and "Shall the missions be crippled again?" was the cry. The answer came in "painful retrenchment abroad," and increasing debt at home. Suddenly, through a rift in the cloud, was seen the gracious light of God. The interposition of the heavenly Father, just after the words of doubt and gloom, and mid the songs of thanksgiving, made the meeting in the city of Providence memorable. The burden of debt was removed, but there was not the faith to say, "Go forward."

After this glimpse of light the Board was brought to the darkest days in its history. There was peril unless from some unexpected quarter help should come. Every sign indicated grave disaster to the work abroad, and at the same time an exceptional debt at home. Men of God on all the mission fields poured out their souls before the throne of power. At home wakeful nights were spent in prayer, and weary days in care and anxiety. May I quote from the secretary of that day? "The servants of the American Board retired to rest one Sunday night in the month of March, more than usually apprehensive of impending disaster, and woke the next morning telegraphed all over the land as heirs to a vast estate." The Lord God of hosts had been leading one man; in that man was the "hidden power of God" to lift the American Board once more a little nearer to the consummation of its purpose in redemption. God answered prayer by the Otis legacy. The severe retrenchments were relieved and all debt removed by the use of \$166,000 from this fund. Following the Otis came the Swett legacy, and the cloud entirely disappeared.

Fourteen years passed by during which the missions were rapidly reinforced, the whole work grew, new work was taken in hand, and the receipts reached unprecedented amounts. Another cloud lowered in 1893, when with the debt came also the financial panic. The story is too well known to repeat it here, but when the clouds seemed the darkest, and wisest advisers could not see the outcome, God in his gracious providence sent us a man who, in setting us an example, would also write for us an ultimatum. The splendid challenge of faith from D. Willis James last year called forth a sympathy for our work which not only cleared away the debt but enlarged our hearts.

We have not thus glanced at the past in order to speak congratulations over what has been done, but in order to celebrate the great goodness of God and to remind ourselves that we have a sublime work to which we have been commissioned by our Lord and Master. The Lord has not in every case used the same means of relief from financial burden, but he has brought his message of power in his own way and it has been effective. There are lessons of deep interest in these providences. (1) It is consecration in the church at home that sends its potent influences through all the world. An empty treasury and a low state of piety have been side by side in all our history. An overflowing treasury has been the revival from on high telling us that we have the might. (2) There are great crises involved in these deliverances. The appeals of China, the gropings of Japan, the awakenings in India, the troublous events in South Africa, and the woes of Turkey indicate the providential conditions which, if combined with right impulses from the forces of Christian life, will achieve results like

unto the promises of God. (3) At the same time that God has regirded his church for its work, and sent a new thrill from his life into its life, and lifted it into a higher plane of service, he has also widened the field, increasing the demands far beyond all previous experience.

All the branches of the Christian church are committed in a good measure to the spirit of Christian missions. The Christian forces are extended beyond all former bounds, wealth and power have reached beyond all former example, commercial enterprise, with knowledge and education, surpass all previous time. We cannot conceive of any appropriate instrumentality which is not taken into the service of Christ and the Church and concentrated upon the great work of redeeming mankind from the dominion of sin. What is the providence of God to us in this time of financial disaster and disquietude? May it not be this? He has shut off the great reservoirs upon which we have depended and has asked us to look to the many sources which have been multiplying and opening to us with advancing years. The providence of God is asking all the churches to combine as one, and every believer to be enlisted in this work.

It may not seem the fitting season to press the claims of the pagan millions. The great work of missions has always been the child of sacrifice. In our work we can never eliminate the cross. The desert loneliness, the wilderness journey, the thrust of the spear and the pricking of the thorns are not the misfortunes of the servants of God. We have a grasp on faith when we are willing to let our religion cost us something. We look upon the woes of this great world, upon its sinful and lost condition without the Prince of Peace, and our sufferings are small. We have not been touched in the sources of our strength. Our wealth may disappear, restlessness may make the nation timid, commerce may be hindered, but the sources of accumulation, are open to us and we cannot be poor. Therefore, in such a time, let us retrench, but not toward the Board of Missions nor the Church of Christ. We cannot take away the preacher and teacher in India, nor the voice that calls the poor man to the sanctuary in Turkey. We cannot stop the march into Africa and China, nor furl the sails that waft the Bible to the islands. The genius of the world is more and more accepting the service of Christ and laboring for the good of men. It is too late in Christian history to deny the power of Christian missions. It is the set time for the world to be delivered. We thank our heavenly Father for his providential leadings of the American Board.

Our own history speaks to us once more. "The orb of Christian work revolves," some one has said, "and carries nights and seasons as the year does." With a somewhat noticeable regularity the dark days have been seen in our history of finance, and then the receipts have risen to a higher plane, not to go back again. The false prophets of 1837 saw the end of our increasing receipts; again they were on hand in 1857; nor did they forget their message in 1873, and we have heard their venerable words to-day. We follow the decades of history and our inspired faith expects another advance as this century shall go out, if we are to keep step with the divine leadings.

Our receipts averaged:—

In the first decade . . . . .	\$16,242
In the second decade . . . . .	66,423
In the third decade . . . . .	168,474
In the fourth decade . . . . .	255,038
In the fifth decade . . . . .	298,894
In the sixth decade . . . . .	451,910
In the seventh decade . . . . .	462,959
In the eighth decade . . . . .	645,109

We have passed six years into the ninth decade to find another advance, the average being \$754,828. The spirit of missionary zeal is kindled at just the time of its greatest need. We cannot withhold the feeling that this is the time of our great need.



Then in the line of history this is the time for another advance in which all the churches shall be enlisted. If it is true that we have reached the maximum of receipts, then we have a task from which the hosts of heaven may well shrink. The spirit of missions, the promises of Christ, the providences of God are all against a policy of retreat.

The kingdom of grace is under divine law. Its unalterable principle is progress. Any other law than that which God has spoken and his providence illustrated is unknown to the Church. A practice that nullifies this law or that requires retrenchment is not of God. The kingdom of Christ is a spreading, augmenting, radiating kingdom, which is at length to fill the whole earth. All our plans and views and hopes must conform to this glorious truth — the fundamental principle of progress. Planning and acting for the coming ages and a dying race, and representing the Church of Christ, we must regard this cause with the eye of faith. Nothing but stubborn necessity should ever induce the Board to swerve from the rule that has made its history glorious. The answer to this thought is not to be made by the Board, but by the churches all united. The responsibility must in some way be brought home to the individual heart and conscience. If the churches do not go forward, then the noble faith and heroic plans of our mission work must be disappointed.

But the churches will go forward! Defeat does not belong to the Church nor to her missionary activities. The work of recovering this world to Christ is not to be turned back. Individual stations may be abandoned; particular missions dropped; and there may be temporary ebb in the tide of benevolence; but the progress shall be onward. Our missionary operations shall continue until nation after nation shall be transformed into the likeness of Christ. We are to move as under a skilled commander, taking position after position, achieving one victory and then another and greater, all the time concentrating the forces for the final triumph.

Men of the right kind, thoroughly equipped in body, mind, and heart, must be sent in sufficient numbers to keep good the growth of the work. This is the especial message to the churches at this time. The Japan Mission earnestly calls for two men and four single women. The Madura Mission, in its distress, asks for three men and two single women; and the Marathi Mission would be happy with one new man and one woman. A late annual meeting advised sending one man to Spain, and Mexico is in need of two at once. The brave men in Turkey ask others to share with them their work to the number of six. There is need for six new men in the interesting missions of China, with their inquiring multitudes. Africa adds her call for four men to take the places of the aged and to occupy stations already taken.

We need to send these young men in order to arouse the zeal of the churches, to stimulate intelligence, to enlarge our liberality, and to wisely provide for the future. Shall it not be done under the inspiration of a living faith and a Christlike sacrifice? The American Board has more than once deliberately adopted a policy that no suitable candidate should be refused. Must we reverse this policy now?

The example of the Church Missionary Society of England is inspiring. Sixty missionaries were sent out last year. A deficit was the result. Unmoved by this, the message was sent to the constituency telling of eighty appointments for service and suggesting that individuals, families, societies, and churches take the personal support of a new man and make the support an extra offering. In less than one month's time "an unlooked-for token of the goodness of a prayer-answering God" was seen in that fifty-five of these eighty candidates had been adopted, leaving but twenty-five to be cared for. Why should not the distinct proposition go out to our Congregational constituency, to its rich men, large families, societies and institutions, that each take the additional support of a missionary? This is to be the coming spirit of our enlarged work.

Apart from the need of men, and especially the lack of money, with the retrenchment which hurts, we suggest wider and deeper thoughts to leave with the Christian hearer.



1. If we are to meet the conditions of to-day, we must apprehend the great mission of the American Board which has dignified its history and made glorious its work. The one dominant purpose is to preach the gospel in all the world. This must be the one supreme business of the Church, to proclaim Christ to the unevangelized nations of the earth as rapidly and as efficiently as is possible.

2. If we are to meet the requirements of to-day, we must understand the divine purposes which are revealed in the Word of God. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." "All kings shall fall down before him; all nations shall serve him." "In him shall the Gentiles trust." "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." "I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth."

3. If we are to meet the conditions existing to-day in the world of missions, the churches must return to the great missionary prayer: "That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see the salvation of our God." This prayer is a part of missionary work, and is the characteristic of the missionary spirit. Our dependence upon the Holy Spirit is constant and absolute. Under his guidance every dollar of treasure becomes instinct with life, every missionary becomes filled with power, and all the work becomes blessedly successful to the praise and glory of the Triune God.

## THE JAPAN MISSION AND ITS PROBLEMS.

BY REV. JAMES L. BARTON, D.D., FOREIGN SECRETARY.

*[A Paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Toledo, Ohio, October 7, 1896.]*

AFTER a quarter of a century of brilliant missionary enterprise in one of the most marvelous and rapidly changing countries of the world, the American Board pauses to survey the work already done, take an inventory of the present condition of its mission, and make a forecast for the future.

It is true that in the work of missions we are dealing to a large extent with spiritual things. We cannot measure the workings of the Spirit of God among the nations of the world by common business laws or mathematical principles. Yet, on the other hand, the work of missions must be conducted on business principles. The secret of success lies in finding the middle ground where the spiritual law regnant in the natural world joins with the natural law of the spiritual world, and in keeping on that border land where the human and the divine unite for the saving of a race.

For twenty-six years this Board has conducted a mission in Japan. The mission was organized before that empire had fully emerged from the old shell of its Oriental seclusion. It was then a country without a name, dominated over by a military aristocracy under feudal chiefs. Its railroads were simply footpaths, and its telegraph lines running coolies. The only navy it possessed were junks incapable of crossing the sea, even to Korea. Its printing press was the ink brush, and its literature chronicles of the past. It had no business system, no banks, and no national mints. Its children were educated by the wandering story-teller and casual teacher. Its civil laws were crude, based largely upon the law of superior strength. There was no manufacturing, no exports or imports. It was a nation without a constitution, without cohesion, full of petty jealousies, destitute of a national ambition, and just beginning to take cognizance of the great world of life without. This was Japan when the first missionary of this Board entered that empire.

In the years that have passed, marvelous changes have taken place. In 1855 Japan was discovered to the world. By 1870 she was beginning to be discovered to herself, and we have witnessed the most wonderful growth and development of a nation that history has ever recorded, — a nation becoming great not by growth from without, but by enlargement from within. Under the spur of contact with the Christian nations and Christian thought, the old conditions have changed. Railroads and telegraph lines bind the land together from one end to the other, the old military aristocracy has been disbanded, many of its members becoming leaders in the thought and enterprise of the nation. The people are ruled by a visible emperor and a written constitution, interpreted into laws by a diet of their own choosing. An excellent system of civil and commercial law has been adopted. A powerful military and merchant navy has sprung up that promises to rule the Pacific; factories are rapidly multiplying, with an increasing commerce in other countries. Japan now has a postoffice system second to none in the world, a model mint, and a banking system which is fully adequate for her growing business, public schools culminating in the Imperial University, in which 4,000,000 youth of Japan are studying the same subjects upon which the children of England and America are engaged. Old Japan has passed away, and in its place we have a new empire with the ability and instruction of statesmanship, alert to secure for itself the *best*, whether it be in mechanical arts, internal improvements, national supremacy, in intellectual advancement, or religious possessions. The old laws of restriction upon foreigners are passing away, and Japan is just now coming into treaty relations with the powers of the world.

It has been claimed by many that the marvelous political, commercial, and intellectual advancement made in Japan during the past quarter of a century are the very ends aimed at by the missionaries when they entered the empire and by the Board's when they sent them out. The contention is that the work undertaken has been practically accomplished, and it is now time to withdraw from the country. Where do we learn that railroads, telegraph lines, commerce and national supremacy, an intellectual awakening, an organized government, national ambition or treaty relations, in any way take the place of Christianity or preclude the necessity of the gospel of our Lord Jesus Christ? All of these may materially aid gospel institutions or may render in many respects the progress of Christianity more difficult; but in no way can they take the place of the gospel. Modern Japan needs Christ just as much as old Japan needed him.

#### HISTORY.

There is no necessity of dwelling upon the distinctive history of our mission, or of missions in general in Japan. We entered that field ten years after several other societies had entered. During those ten years Christianity had apparently made little progress, and it was still a high crime for a Japanese to embrace the foreign faith or possess the Christian Bible.

The Congregational polity commended itself early to the Japanese, and from the first our mission organized only self-governing churches. The Japanese caught the idea of independence, self-support, and self-propagation, and exhibited great devotion and endured great sacrifice in order to carry out these principles. The first Kumi-ai church was organized in Kōbe in April, 1874, only twenty-two and one half years ago. This church prepared its own creed and its own rules, in consultation with the missionaries. For five years, during which time sixteen churches had been organized, the mission or the Board gave no aid directly to the churches for the support of their pastors. At the same time these churches were aiding young men who were in preparation for the ministry, and the pastors paid their own expenses on tours for evangelistic purposes. The coöperation between the churches and the mission was that of

Christian fellowship, with no official or financial relations. In 1878 a Japanese Home Missionary Society was organized for the prosecution of new work and the support of weak churches until they could become independent. A copartnership was formed between the mission and this Home Missionary Society for the expenditure of the foreign and native funds given for evangelistic work. These relations were sustained until last year, when the Society again became independent. Coöperation in Japan between Japanese and foreigners in matters which pertain to the use of money and the control of institutions and organizations cannot be said to have been generally successful. The Japanese methods differ widely from the methods used in the West, and the general Japanese idea of financial obligations is not the same as our own.

The Doshisha was begun at Kyōtō in 1875, in which the mission coöperated with the Japanese. Owing to the restriction laws in the empire, the institution was legally under Japanese control, no American appearing upon its board of managers. The missionaries who resided at Kyōtō were given a passport to do so only as teachers in the school, employed by Dr. Neesima. That condition has prevailed until the present time. Only by such an arrangement was any missionary able to live outside of the narrow treaty limits in the seven treaty ports. We have had work in only three of these ports — Tōkyō, Osaka, and Kōbe; hence the most of our missionaries have perforce been in the employ of Japanese since their residence in that country, in order to obtain government permission to reside in the interior. They have also been hampered in traveling for evangelistic work, the laws of the country forbidding a foreigner to go more than thirty miles from the treaty port, except with a passport limited as to time and as to the object of the journey.

When we look at these conditions, which happily are now passing away, it is evident that the only way open for the introduction of Christianity into Japan was to commit the gospel to trained Japanese, the missionary being a teacher and adviser, devoting himself more to personal work with individuals. The Japanese have shown great skill, ability, and consecration in planting and caring for the Christian institutions in their country. Many of them have endured open and covert persecution without flinching.

At first, while the missionary did not apparently control, he was necessarily, owing to the lack of experience of the Japanese, the director of the work by his personality and advice. After some years, when Japanese laborers had obtained large and riper experience, the missionaries gradually united with them in a moral copartnership for general administration and direction. During the past three or four years there has been a demand upon the part of a few Japanese that the missionaries now, since the Japanese have become so efficient, leave the entire management of everything to them, even the place of residence and work of the individual missionaries and the expenditure of mission funds. There is no doubt that this demand grew out of the spirit of intense nationalism which has been sweeping over Japan, and that they themselves will soon see that such an arrangement cannot serve the best interests of the work.

In many centres Christian schools for both boys and girls were opened by the mission. Some of these, having served their purpose, have been disbanded. Others have passed entirely over to Japanese management. Only Kōbe College for Girls still remains in mission control. Several missionaries teach to some extent in some of the Japanese Christian schools. The government schools of increasing excellence, in which Christian teachers are frequently found, render the necessity for mission schools for boys slight indeed. The government does not make the same provision for girls that it does for boys, hence the need yet for girls' schools.

The Christian periodicals started by the missions have also passed entirely under Japanese management, except a new evangelical monthly, begun this year, which is to remain under the direction of the mission. This is the only periodical for which the mission is financially responsible.

Some of these journals, inaugurated for a specific and aggressive work, have since departed widely from the original plan in their attitude towards evangelical Christianity. Many other Christian journals have been started entirely independent of the mission, some of which defend with vigor Christianity as against the religions of Japan.

#### THE THEOLOGICAL QUESTION.

There is indeed a theological question connected with the work of our Japan Mission. It has created much solicitude on the part of the friends of the Board, as it well might. It is no part of this paper to defend in any way the situation, but to give as far as possible a fair statement of the conditions that prevail and their results.

We must bear in mind that Japan is a reactionary country. Her pendulum always swings to the end of the arch. Her people, since their awakening, have been eager to grasp the new and let go the old — for a time. There has been a swift ebb and flow of life and thought in New Japan. From 1882 to 1890 Christianity, the foreign religion, was on the high wave of popularity. There was much talk of its being adopted by Japan as a national religion. It was foreign, and also the religion of the leading nations of the world. The number of Kumi-ai churches increased in that period nearly fourfold, while the membership increased nearly tenfold. Places of worship were crowded. Great theatre meetings were held. It was prophesied everywhere that Japan would be a Christian nation before the end of this century.

In 1890 the pendulum began to swing backwards, as an intense national feeling and sentiment appeared. "Japan for the Japanese" became the watchword, and it was said of Christianity that it is a foreign religion and hence not adapted to Japan. There was a falling off of attendance upon Christian worship, and Christian missionaries were at a great disadvantage because they were foreigners. In 1891 the total additions to the churches, less removals, was only 425, in the place of over 1,100 the year before. Only 247 were added to the number of church members in 1892, and last year there was an actual decrease of 1,278 in church membership. What were some of the causes which led to this marked change? One has already been suggested — the revival of nationalism. Another may have been the reaction which is so common after marked revivals, and still another, the desire of a few Kumi-ai leaders to prove their independence of foreign influences in matters of faith.

But other forces deeper and more far-reaching were at work. In self-defence against the onward triumphal march of Christianity, Buddhism rose up in new life and began to adopt many of the methods, forms, and expressions of Christianity, proclaiming that it had assimilated all that was good in the new religion, still maintaining its ancestral faith. Had not the Japanese in the past demonstrated their ability to assimilate a foreign religion and at the same time remain true to the faith of their fathers? In connection with this revival among the native religions of Japan went forth the cry, "Japan must have a Japanese Christianity." This, in the language of the Buddhists and Shintoists, was to be a Christianity without a personal God, or a divine Christ, or a Trinity; a Buddhist theosophy with a Christian morality, preached with the aid of Christian nomenclature. This idea appealed strongly to the patriotic and national sentiment of a few Christian Japanese, some of whom claimed that "unless Christianity lay off its foreign garb and put on Japanese dress it can never win Japan."

In connection with the above is to be noted the decided tendency in all the religions of Japan to pantheism, in so far as there is any theism at all. All of the educated classes, including the Christians, were thoroughly instructed in the principles of modern Confucianism. From this they received their system of ethics and philosophy. The God of Japanese Confucianism is not the Creator, is not distinct from but *in* "Nature," "the Universe," "Heaven," "Reason," "Law," a "great sympathetic energy." As a result of such training the idea of personality had almost

disappeared from the Japanese language and life, and the individual was absorbed in the race.

At the same time, during the period friendly to foreigners, many Japanese youth, both Christian and non-Christian, went abroad to study. Some of these had accepted Christianity with a simple faith, but with no Christian traditions back of them and no natural respect for traditions of any kind not Japanese. Many were disappointed at what they found in so-called Christian nations, and began to feel that there must be much truth in the statements of the opponents of Christianity when they said, "Christianity has already begun to lose its power in the West." With minds not so positively constructive as critically analytical, these young men began to demand rational explanations and proofs of the Christian doctrines, which they had preconceived as essential to the acceptance of Christianity in Japan. Their perplexity was increased by the attitude of many religious and philosophical journals in both German and English, as well as by the critical and scientific spirit of the age — which they felt more keenly than do our own American students.

Under the conditions as thus set forth, it is not strange that some of these young men should seem to have lost their faith in what the Christians of the world regard as essential to Christianity. Had they done simply this, and dropped from the roll of the churches, it would have attracted little attention. But they wrote articles and books stoutly assailing Christianity, and some of them began to proclaim their lack of faith, which they regarded as a more scholarly position. What caused the mission and the friends of the Board the most anxiety was the fact that the doors of the Kumi-ai churches were open to them, even though they preached doctrines radically opposed to the creed of the church and the faith of the worshipers. The organization of the churches allowed no mission interference. The attitude of the Japanese churches towards men of radical views is indicated by a remark frequently heard among them, "What difference does it make what a man's creed is, so long as he has the spirit of Christ? If he is not a Christian, he will profess to believe any creed in order to deceive; and if he is a Christian, he is my brother, and we can work in harmony, however much we may differ in our creeds." A few radical men remain in pulpits, but they have little incentive and little material to preach. Such as do remain are failing to hold their audiences by their rationalistic and critical discourses, and some of the churches are declining to retain their pastors. It is becoming clear that destructive criticism does not build up a church or persuade men to accept Christ. Nevertheless this spirit has had its effect upon the churches and upon the young men preparing for the ministry. Many of the former have become cold and indifferent, and many of the latter have gone into business or taken up other professions.

But there are now indications that the tide is once more to turn, and another era of activity and faith come to the churches. They are passing through a period of sifting, and will be better prepared by the trial to meet the foes of Christianity upon the field. There is no danger that the Kumi-ai churches will sacrifice the fundamentals of their Christian faith in order to ally themselves with Buddhists, Shintoists, or Confucianists. While a few of the so-called leaders may to all appearance be destroying what has already been done, we find that the churches hold to the essentials of the faith. April 2, 1892, the Kumi-ai churches in their annual assembly adopted, after a year of consideration, the following creed as a public expression of what they regarded as fundamental truths. This has not been revoked or changed since:—

"We believe in the one infinite and perfect God, who is revealed in the Bible as Father, Son, and Holy Spirit.

"We believe in Jesus Christ, who, being God, became man, suffered, died, and rose again for the redemption of the world.

"We believe in the Holy Ghost, who gives new life. We believe in the Bible, which was given by inspiration and makes us wise unto salvation.



"We believe in the Holy Church, baptism by water, the Holy Supper, the Lord's Day, immortality of the soul, resurrection of the dead, and a righteous judgment."

Can we not heartily coöperate with churches organized upon this basis and carrying into practical life the gospel as embodied in this creed statement?

#### THE DOSHISHA.

The story of the Doshisha is too well known to call for repetition here. It was founded largely by funds from this country, given by the Board and friends of the Board, to be forever a Christian institution in the midst of a non-Christian land. Its nearly twenty-one years of history is closely connected with the story of the mission. It has been a powerful factor in the Christian work of the empire, and has kept pace with the onward movement in Japan. Appropriations made by this Board for site, buildings, and teachers were given in order to further the cause of Christ in that land and to raise up Christian men for all departments and professions in life. Its alumni associations include men who are leaders in thought and in the Christian enterprises of the country.

From the first it has been an independent institution, not controlled by the missionaries, although Dr. Neesima, its honored founder and first president, constantly consulted with the missionaries of this Board who were associated with him in the organization and progress of the school. At first and during the period when Christianity was popular, most of the students became Christians, and the classes of those studying for the ministry were large. When the reaction came, the school felt it severely. At about the same time new men were elected upon the Board of Trustees, and the administration of the school passed largely into other hands. A strong impression has been created, during the past two or three years, that a high grade of scholarship has been the supreme object of pursuit, while its position as a Christian institution has been a secondary consideration. Professors, teachers, and lecturers have been tolerated, and one at least promoted, who have on the platform of the school and elsewhere in public attacked the very principles of Christianity which the school was founded and supported by the Board to promulgate. The mission and the Board have remonstrated, but to no effect. Many Kumi-ai Christians and a large number of the pastors and preachers and alumni have expressed their regrets at the situation, and have urged upon the Trustees of the Doshisha a change in the attitude of the school toward evangelical Christianity.

The Trustees last spring took definite action, declining after 1896 any further aid from the Board, either of money or foreign teachers. The Deputation to Japan considered with the Trustees the advisability of the Doshisha becoming independent of annual grants from the Board. This seemed to all parties most desirable, yet it was hoped, at the same time, that the management of the school would be such that the missionaries could continue teaching in coöperation with the administration. But as a final protest against the continued attitude of the institution toward evangelical Christianity, it has been deemed wise for our missionaries who are teaching in the Doshisha to resign.

A prominent foreign official in Japan told members of the Deputation that the sense of trusteeship, as we understand it in Christian countries, does not exist in Japan. Positions recently assumed by the Trustees of the Doshisha, and especially in relation to the Harris School of Science Fund, given by Hon. J. N. Harris, of New London, Conn., are confirmatory of the above statement. It is a cause for much regret that this school, founded as a Christian institution and managed by a body of Christian Trustees, should so conduct the affairs of the school that the disapproval of the general Christian world must be the result.

The Doshisha faculty and Trustees maintain that the institution is now positively Christian, pointing as proof to the Doshisha church whose pastor is the President of the University, to the Sunday-school, and, for both students and faculty, compulsory attend-



ance at morning prayers. It is also affirmed that the sense of honor alone, of which every loyal Japanese boasts, will deter the Trustees from transforming into a purely secular non-Christian school an institution founded and endowed largely by Christian men and women to further the cause of Christ in that empire.

We cannot yet believe that this school, founded with so much sacrifice, consecration, and prayer, is to become permanently separated from the sympathy and coöperation of the friends of the Board. We hope in the future to be able to unite our efforts with the efforts of our Japanese brethren in placing this school at the head of the forces in Japan which shall operate for the intellectual and moral, but more especially the spiritual, exaltation of her young men and women. We shall wait in confident expectation that the spirit of integrity will assert itself and impel to that which is honorable and Christlike.

#### THE PROPERTY QUESTION.

The laws of Japan permit no foreigner to hold real estate or buildings outside of the narrow treaty limits in the seven treaty ports. Yet most of our work has been outside these treaty ports. Hence the mission was compelled to devise some method of holding the houses that it was necessary for the Board to build for its missionaries. Various Christian Japanese, either as individuals or as bodies of trustees, were willing to hold the title to the property while occupied by missionaries, who had the same liberty of control that they would have had if the deeds had been in their own names. Nevertheless, there was a danger accompanying such a method of tenure when held in the name of individuals, for this property could legally be taken for the debts of the holder, and if the holder should so desire he could mortgage it without the knowledge of the mission. What was true of missionary residences was true also of school lands and buildings, except in the latter case they were held in the name of a body of trustees, which avoided a possible liability for individual debts.

It is necessary to state that the mission property of all mission boards in Japan, outside the treaty limits above mentioned, was held in a similar way as ours, and many foreign merchants were doing business with real estate held for them in the name of Japanese citizens.

In 1892, when the tidal wave of intense nationalism swept over the empire, there was an investigation into the relations of foreigners to Japan and the facts regarding the foreign possession of real estate outside of treaty ports were made public. The anti-foreign press agitated the subject until a bill was introduced into parliament (which did not become law), making it a misdemeanor and crime for a Japanese to hold property for an alien, confiscating the property so held to the state. The "immorality of such a deception," as it was called, was also dwelt upon. There was at once a general demand of the individual Japanese for release from this odium and danger. Relief for our mission was found through the aid of the Trustees of the Doshisha, who now hold the title to all such property which was not previously held by trustees of schools. They pledged the mission the use, at a nominal rent, of the property so held for a period of thirty years. This transaction did not include the nine missionary houses, with land, in the city of Kyôto, some of which were first held by various individuals, but later transferred to the Trustees of the Doshisha for purposes of greater safety. The status and conditions of these houses are discussed at length in the report of the Deputation of the Prudential Committee which visited Japan last autumn. But to that statement it gives us pleasure to add that the Prudential Committee has recently received notice of a vote passed by the Doshisha Trustees, allowing the mission the free use of the nine missionary houses in Kyôto, in so far as they are necessary for missionary residence, for fifteen years ensuing.

As the Deputation report covers fully the status of the houses at Kumamoto, there is no need of repetition here.

It is a pleasing fact that amid these legally indefinite business transactions, covering a period of over twenty years, and that, too, with a people whose business methods differed in many ways from those of the Christian world, there has been very little financial loss.

#### CONTROL OVER CHURCHES.

It must be borne in mind that the mission and this Board have no control over the churches which have been organized in Japan or any other country. The Kumi-ai churches are Congregational and self-governing. They call their own pastors and dismiss them. The only hold which the missionaries and the Board possess over the churches and schools is a moral one. The mission also has no control of ministerial standing in the Kumi-ai churches. They cannot disfellowship a pastor, even should he preach Buddhism pure and simple. Although these facts have been repeatedly stated, it is evident they are not fully understood in all quarters and they need here to be reiterated.

We do not desire to disfellowship any pastor or preacher or church in Japan. If they hold firmly to the essentials of the faith, we rejoice with them as brethren in the Lord and join our forces for conquest. If any of them reject what appears to us to be fundamental to the Christian faith, we wish to maintain friendly relations with them while in no wise endorsing their position. Wherever in all Japan men and women are found who are not believers in the divine Christ, a personal God, the necessity of salvation from sin, and all the essentials of our common faith, there is a legitimate field for mission work. On the other hand, the Board and its missionaries have no desire nor right to use its sacred funds to employ as assistants those who do not believe and live by the essentials of the faith as held by those who support the Board. Every individual in every land who receives partial or entire support from this Board is an agent of the Board and the churches in carrying the gospel to the world. If he is not efficient to this end, the funds of the Board cannot be paid him without a misappropriation.

These principles applied in Japan or any other country do not disfellowship a former helper or assistant or coworker, but they may sometimes remove him from active service as agent of the Board.

#### COÖPERATION.

There is no indication that even the radical leaders among the Kumi-ai Christians of Japan desire to separate themselves from Christian fellowship with the Western world. They frankly disavow any such purpose, and would deprecate any such result. The same can be said of the Doshisha.

It became clear to every member of the Deputation and to the mission that it is the desire and purpose of the most of the Kumi-ai leaders, the churches, and the managers of Christian schools to hold to the fundamental truths of Christianity and keep themselves in close, sympathetic touch with Christianity everywhere. We must understand that the church in Japan will not necessarily always put the emphasis in Christian doctrine upon exactly the same points which we naturally emphasize, for Christianity in every age and in every land adapts itself to the peculiar needs of the age and of the people. Christ is the same yesterday, to-day, and forever, but like the people of other nations the Japanese must see him through their own eyes, understand him by their own methods of thought, and interpret him into their own life. We must be patient with our Japanese brethren, help them when they blunder, sympathize with them when they falter, stand by them when they seem to fall by the way.

#### MISSIONARY FORCES.

The number of missionaries in the field increased from 1869, the beginning of the mission, until 1880, when there were in all forty-five. The number dropped back to thirty-six in 1883, and then began gradually to increase again until in 1891 there were

ninety. There has since that time been a gradual decline until this year we report only forty-nine on the field, the same as in 1887. This is a number far too small for the work already organized. A special and formal request has come to the mission to take up work in Formosa, and five new places in Japan have urged that a missionary be sent them. The mission at its last annual meeting voted: "Inasmuch as this depletion in the mission comes at a time when the need for workers has never been greater, and when the doors have never been wider open, . . . we ask for *at least* two new families and four single ladies to be sent out to fill places of those who have recently left the mission, or to supply a few of the places where men and women are needed." Other missions in Japan are also calling for reinforcements.

Large sections of Japan have not yet heard of the gospel. Little has been done for the great coolie class in which lie dormant large possibilities. Not yet can the 42,000 evangelical Christians dispense with foreign aid in evangelizing the 42,000,000 of the empire. While agencies for reaching the people have multiplied, difficulties and hindrances have increased to such an extent that the united Japanese and foreign forces will be taxed to the utmost to overcome them.

In sending missionaries to Japan, great care should be taken in the selection. Those only can be of valuable service who can win the confidence of their Japanese coworkers and the people for whom they labor. They are there brought into close relations with some intellects of unusual brightness. Awakened Japan is thinking for itself, and to-day is repeating the old, old question of Pilate, "What is the truth?" and the one who goes there must be equipped to aid the nation. This does not mean that every one must be a philosopher, a statesman, an orator, but it does mean that each one should be so naturally and divinely equipped that he can approach all classes, making them feel that he is eager and able to aid them in their groping after a satisfying faith. Nothing will win the nation quicker than a spirit of consecrated self-sacrifice for the good of others.

It should be said here that there is no mission of this Board which has a nobler or abler body of consecrated men and women to represent it upon the field than our mission in Japan. Far-seeing in their plans, statesmanlike in their organization, true to the faith which they are to preach, even though they are branded for it by the rationalistic thinkers as antiquated and dogmatic, they have calmly stood amid the whirl and smoke and clash of arms in the battle waged between the ancient and the new. Unflinching and without complaint they have borne wounds which almost sapped their life, many a scar of which to-day is visible. "Loyalty to the churches which support them, to the Board which sent them out, and to the God of missions," is their motto; and in this service, if need be, they are content to live and die.

#### FURTHER THEOLOGICAL TRAINING.

The present attitude of the Doshisha towards evangelical Christianity, in connection with the general theological unrest, has not drawn young men into the ministry, yet there are now many worthy persons in various parts of the mission who express their desire to prepare themselves to preach the gospel to their own people. During the year there were only twenty-two theological students in the Doshisha. The future of this department is full of uncertainties. The last annual report of the mission shows that in 102 churches and provisional churches there are only seventy-two regular and acting pastors. This leaves nearly thirty per cent of the congregations without a preacher. There has been a decrease in the number of preachers since 1893. There is an imperative demand for consecrated and trained Japanese to shepherd these flocks and to carry the gospel into the regions beyond. Japan needs, next to a baptism from on high, a large, efficient, consecrated, thoroughly trained native ministry. But for a long time yet there will be a demand for men who have not been able to take a full collegiate course, either in Japan or any other country, but whose hearts are on fire for

Christ and their people. Such men can be and should be trained by the mission, in coöperation with the Kumi-ai churches, and sent into the work.

#### CALL FOR HELP.

The aroused Buddhists are becoming more active in the work of publication, flooding the country with Buddhist literature in order to hold their people against the manifest advance of Christian principle and Christian ideas. There is another class who have lost faith in the religions of the empire and now are honestly seeking to find the true religion. There are others who, during the past three or four years, have been shaken in their Christian belief by the tide of intense nationalism, rationalism, speculation, and criticism, most of whom are longing to become established in what shall prove to be the true scientific, Christian faith. Japan is listening to the theological lectures of two continents and is closely following the discussions of the Christian world. Cannot this Christian world speak with such a persuasive voice, and in its speaking manifest such a Christlike spirit, that all classes in Japan will be won?

There are the millions who know nothing of Christianity, not even the name of Christ. Many prominent Japanese assured members of the Deputation that not less than 37,000,000 of their people are still worshipers of idols. What this means to the intellect, to the life, to the soul of him who bows to a repulsive image and calls it God, only those can understand in its fulness who have lived in such a country. The ruling, thinking classes in Japan comprise but a fraction of its entire people. They compose the Japan which the world recognizes, but there is a vastly larger Japan for whom the Son of God died. Only one tenth of one per cent are Christians, and these are inexperienced in the Christian life, scattered throughout the empire, hampered by the traditions and customs of the past and the life about them. All are strongly affected by the general national characteristic of instability, and the wisest men among them have seen hardly two decades of Christianity, most of them much less. The Christians of Japan say they must have help from without in maintaining their own Christian work and in carrying Christianity into regions not yet reached. We owe it to those in Japan who have renounced their old faith for the new, to the churches which began the work in Japan, to the millions there who know not yet the Saviour, and to our God, to hold on to the empire until it becomes a Christian land.

#### WHAT IS THE OUTLOOK?

It has been suggested, even by Christians in America and some of them connected with our Board, that Japan is a hopeless field which should be given up to its superstitions, its national pride, and its paganism. But consider what has been accomplished. Within twenty-five years, mostly within eighteen years, not less than 42,000 Japanese have united with over 400 evangelical churches. Hospitals and asylums and many other charitable institutions, springing only from the impulse of Christianity and built upon Christian principle, have appeared all over the land. A large, independent Christian literature, including more than forty periodicals, all in the vernacular, is in constant circulation. The Young People's Society of Christian Endeavor, the Woman's Christian Temperance Union, the Young Men's Christian Association, Christian schools for boys and girls, and many other similar organizations are working out the principles of Christianity as applied to Japan. The Christian Sabbath is a recognized and legalized day of rest in the government and in all schools. The stamp of Christianity is upon many of the civil laws of the empire, and Christian ethics are widely studied even in some of the government schools. Over one million copies of at least one of the Testaments were circulated in Japan previous to last year, and during last year over 257,000 copies of the Bible, in whole or in part, were sold to Japanese. Students from that empire are in the higher institutions of our country, many of them

studying Christianity most carefully in order to be able to enlighten their people upon the faith of the West and its practical bearing upon life.

In all the history of the missions of this Board there is no record of more marvelous growth, or a more brilliant story of Christian conquest. Two decades in Japan have produced results not visible in some other fields after half a century of consecrated toil.

In no other mission of this Board have converts come forward so rapidly into the practical idea of independent, self-supporting, self-propagating Christian institutions. Building their own places of worship, supporting for the most part their own Christian schools, forty churches at least paying the salaries of their pastors and all the expenses connected with their own work, these Christian communities are illustrations to the world of what a stalwart, independent, self-forgetful, consecrated Christianity can accomplish in a non-Christian land. They furnish a wholesome example to all mission fields.

No other mission field of this Board has witnessed such a spirit of aggressiveness in Christian work. Forming a Home Missionary Society only four years after the organization of the first Kumi-ai church, they began at once to plan and sacrifice, to work and pray, for their brethren who knew not their Lord. But with a heart greater than their empire, they have sent their workers with the invading army into China; across the seas to the 50,000 Japanese in the Hawaiian Islands; and now they are considering the Christian conquest of Formosa and Korea; and are talking of plans for carrying the gospel to the great Celestial Empire.

No other mission field of the Board has witnessed the production of such a valuable Christian literature for the intellect and heart of the converts. In rapid succession Christian periodicals, pamphlets, books, and magazine articles have gone forth to reading, thinking Japan, back of which stand not the missionary only, but the Christian churches and a host of able Christian writers.

No other mission field of this Board has so many of its converts holding high offices in the government, and occupying in many ways positions of influence and trust, many of them obtained through election by the people.

No other mission of this Board has in so brief a period produced men of more marked spiritual power and Christian influence, not only among their own people but among outside Christian nations. There are names on the rolls of church membership in Japan which stand for self-forgetful, consecrated, and manly devotion to the cause they love.

There is no mission field of this Board where the promise for large results in the near future is brighter, or where the call for aggressive, persistent work is more audible than it is in this mission at this time. The great student classes are largely unbelievers, but are seeking for a stable faith in which they may rest. Detached from the old, they have not yet found the new and the true. They are ready to examine the claims of Christianity.

In the absence of definite statistics, but with something of a practical knowledge of our missions, we venture the statement that in no other mission of our Board has there been less falling away from the faith of those who have once declared themselves as having accepted the saving gospel of Christ. In every field the hearts of the missionaries are saddened frequently by the defection from the faith of those in whom they once trusted. This has occurred also in Japan, but perhaps not in any larger degree than in the other mission fields.

The editor of the *Japan Mail*, who probably understands Japanese affairs as well as any foreigner residing in that country, recently said: "We cannot help believing that this empire will, before long, become more Christian than it ever has been Buddhist." Marquis Saionji, the minister of education, and then acting minister of foreign affairs,



told the Deputation, "that the Christian Doshisha had sent out among its graduates men with a nobility of character which other schools failed to give," thus testifying to the power of Christianity in character building. In a recent Japanese publication a chief priest of one of the Buddhist sects calmly discusses the great strength of Christianity and the danger that it supersede the ancient faith. He calls upon Buddhists to bestir themselves in transforming and modernizing their spirit and methods in order to check the marvelous progress of Christianity. A Shinto journal recently called upon the Shintoists to break away from their narrow-mindedness and assimilate what is good in Christianity and Buddhism in order to satisfy the minds of the people. Another Buddhist journal claims that the chief temples, once of boundless resources, are becoming poorer every day. The key to the difficulty the writer finds in the fact that there is a gradual loss of confidence in the priesthood on the part of believers. Another Buddhist writer says: "The number of Christians is only a small per cent of that of the Buddhists, but they surpass the Buddhists in their strong faith and practical morality."

These quotations and references are sufficient to show that the far-reaching influences of Christianity in Japan cannot be measured by the number of church members. The thought of the land is widely affected by Christian ideas and principles. There is a vast amount of intellectual approval of the gospel. The relatively large number of Christians in the house of parliament, among judges of the different departments of the national courts, holding positions of trust under the government both in the military and civil lists, prominent professors not only in the government colleges throughout the empire, but in the Imperial University at Tōkyō, all indicate that Japan does not fear Christianity, but is challenging it to enter and win the nation. The other religions are ready to add Christ to the number of their gods. In a sense they accept his life, his ethics, his spirit. What Japan needs that its heart may see and believe is the converting spirit of the living God, a gift sure to be granted in response to the united prayer and the persistent effort of a Christian world.

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## ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1895-96.

BY THE FOREIGN SECRETARIES, REV. JUDSON SMITH, D.D., AND REV. JAMES L.  
BARTON, D.D.

[Presented at the Annual Meeting at Toledo, Ohio, October 6, 1896.]

[Secretary Smith's Department.]

WE give herewith a brief survey of the work of the past year in eleven missions of the Board, namely; Western Turkey, Central Turkey, North China, Shansi, Foochow, South China, Zulu, West Central African, East Central African, Micronesia and Hawaiian Islands. In these fields there are now employed 300 missionaries, of whom five have gone out this year for the first time. During the year death has removed Rev. John F. Smith and Miss Martha A. King, of Western Turkey; Mrs. Harriet L. Baldwin, Mrs. Adelaide C. Walker, and Rev. Simeon F. Woodin, of the Foochow Mission; and Mrs. Annie C. Lee, of the West Central Mission.

### THE PACIFIC ISLANDS.

Direct supervision by the Board of the Christian work in the Hawaiian Islands ceased a generation since, in 1863. From that time to this the Board has simply made grants from year to year to provide for the veterans in the field, and to furnish helpers

in special lines of work. The centre of missionary effort in the islands of the Pacific is in Micronesia, in the Caroline Islands, the Gilbert Islands, and the Marshall Islands, where a remarkable success has already been won, and the promise of further advance is cheering.

#### I. THE HAWAIIAN ISLANDS.

The changes now going on in these islands give increasing importance to the work of training a native ministry for the pastorate at home and missionary work abroad. The North Pacific Institute, established for this purpose, is adjusting itself to the new conditions, and is finding a wider demand for its instruction. Of the ten students in the class of last year one was a Portuguese and one a Chinese. This is a new and interesting enlargement of its work and promises important results. Dr. Hyde continues to give the instruction in theology, in addition to many other duties, and Mr. Leadingham is devoting himself with great energy and success to his duties in this school. Mr. Damon still remains in charge of work among the Chinese, and Mr. Gulick, in addition to the supervision of work among the Japanese, has filled the office of Secretary of the Hawaiian Evangelical Association, in the temporary absence of Mr. Emerson.

#### II. MICRONESIA.

The *Hiram Bingham*, brought to San Francisco a year since for repairs, made a safe and prompt return to her wonted waters, and has facilitated the supervision of missionary work in the Gilbert Islands, as in former years. The new *Robert W. Logan*, launched last November, reached its destination at Ruk, under command of Captain Bray, early in February, and proves itself a good sailer and well adapted to its service. The *Morning Star* made a shorter cruise than usual, and brought, early in April, full tidings from all parts of the mission.

Lights and shades alternate in the picture of missionary effort among these tiny islands of the Pacific, but the brighter hues greatly preponderate. At Ruk, want of harmony among the members of the station has seriously hindered the development of the field. It is hoped that new arrangements, which include the removal of the station to a healthier and more protected site, the constant use of the *Robert W. Logan* for touring, and the return of Mrs. Logan will improve the situation and secure more cheering results.

Ponape was visited by Mr. Price and Captain Bray, and the latter spent a month there as the guest of the governor. Frequent conferences with Henry Nanapei and other Christian natives revealed the fact that there is still much vitality and power in the churches and schools planted by Sturges and Doane, and that it only needs the reestablishment of missionary residence to bring the churches and schools back to their former state.

In the Gilbert Islands a reaction toward heathenism, indirectly encouraged by the English Commissioner, has greatly reduced the schools and weakened the churches, and Mr. Walkup's frequent visits and faithful labors have not sufficed wholly to stay the tide. There are happy exceptions, and the coming of a new Commissioner it is hoped will introduce a better order.

The story from the Marshall Islands is unusually cheering. Preachers and teachers faithful and efficient, churches and schools full and growing, the demand for Testaments and schoolbooks quite beyond the supply, new islands calling for teachers, the German Commissioner heartily approving the work,—altogether it is by far the most hopeful report we have ever had. The number of church members, of day schools and of the pupils in them, and the native contributions have more than doubled within the last ten years.

## AFRICA.

The Board's work in Africa began sixty-two years since, and was then planned upon a generous scale. Africa was entered on its west coast, near Sierra Leone, by John Leighton Wilson, on its southeastern coast in Natal by David Lindley and his associates, and by Cape Town for an interior mission, to be connected with that in Natal, by Aldin Grout and his associates. The Board has scarcely yet fulfilled the promises with which it began; and the area and volume of its work have by no means kept pace with the general advance in the discovery and Christianization of the continent. The Board could ill afford to lose its share in the inspiring effort to make a Christian world out of Africa, and must give special heed to the call to enlargement and advance.

## I. THE ZULU MISSION.

The major note from this mission is the happy and marked development of the native pastorate and of the principle of self-support. Within this one year the number of native pastors has increased from two to six, and these new pastors receive all their support from their churches, and relieve the missionaries in charge of all pastoral duties. This step has been taken with excellent spirit, and it has given a notable stimulus to the life and vigor of the churches.

Other encouraging features are increasing habits of industry called out by the development of new wants, more spontaneous activity among the native Christians in carrying the gospel to new points, more efficient service from the native teachers in the day schools, and a diminished need of foreign supervision in Christian work upon the stations.

The higher schools of the mission are attended by an increasing number of young men and women, and the religious influence in these schools keeps even pace with the increase of other facilities. A better class of men come to the Theological Seminary year by year, and the last annual meeting of the mission prepared a list of thirty-three approved preachers, fitted for the ministry in this seminary. The medical work is expanding, and lends a positive aid to other forms of effort. This mission has not given so good an account of itself for a score of years, and the sphere of its influence broadens every year.

## II. THE EAST CENTRAL AFRICAN MISSION.

This mission has been housing itself, taking possession of its territory, winning the good will of colonists and natives, and pressing its evangelistic and educational work with constant energy. The return of Mr. Bates, and the coming of Miss Gilson for educational work in behalf of girls, give a special tone of hope to the close of the year.

## III. THE WEST CENTRAL AFRICAN MISSION.

In this field there has been a great reduction of force, but a steady prosecution of effort along all the regular lines with encouraging success. Evangelistic effort has been much enlarged on the newer stations, and at Sakinjimba the touring missionary entered upon a new method, spending several days at a time at each of the outposts regularly visited, with hopeful results. The churches on the two older stations have not yet fully recovered from the restlessness and defections that have troubled them; but nearly all who withdrew have come back one by one, and a deeper type of the Christian life is gradually making its appearance. The schools, an important part of the evangelistic effort, are generally well attended. The progress is slow, but it is real, and in time it will bring with it everything this people need.

## CHINA.

A special interest has been awakened in China, and in all the problems connected with her welfare and future development, by the recent presence in our principal cities for a few days of the great Chinese Viceroy, Li Hung Chang. A marked personality,

with a great history and a powerful influence upon the destinies of his own nation, representing the oldest and most populous nation on the face of the earth, his visit to this and other Christian lands gave speaking illustration of the fact that China is awake and alert, as she has never been since the dawn of Modern History. The Viceroy is a true Confucianist; he does not now possess great influence in the government at home; his age forbids the expectation of a long service. And yet it was fit that the representatives of Mission Boards should pay their respects to him, and declare to him, and so to his people, the spirit and aim of our mission work, and assure him that we seek no personal end, but the fulfilment of a sacred obligation, in bearing the gospel to his people. And the great man's response is not without intrinsic interest and hopefulness.

China is entering upon a new era, and missions feel it in every aspect. The report from these fields this year far exceeds any that has come to us before.

#### I. THE SOUTH CHINA MISSION.

Situated in the province of Canton, its work in those districts from which nearly all the Chinese in America come, coöperating with the Chinese Christians who return home from this country, as well as carrying on missionary work in the usual lines, this mission finds its field enlarging and is occupying the field more thoroughly. The record of those received to the church on confession, and of pupils in the schools, and of contributions exceeds that of any former year.

#### II. THE SHANSI MISSION.

A notable increase in the accessibility of the people, in the numbers attending public service on Sundays, and in the attendance upon the mission schools, is the leading feature of the year's report. Nothing is more hopeful about this mission than the steadiness and good cheer and mutual helpfulness with which the members pursue their several tasks, undistracted by personal differences, patient in the day of small things, and undismayed by the greatness of what they attempt. The results are cheering; with 28 church members and 106 in school, with 3,554 treated at dispensaries and taught the word, and native contributions increasing, the mission is proving its right to live and the value of its work.

#### III. THE NORTH CHINA MISSION.

The signs of a more general awakening among the people are evident throughout the whole field of this mission, in larger and more attentive congregations, increased attendance on mission schools, open doors for missionary women, and increased contributions. The additions to the church last year were more than in any recent year; station classes, especially those of women, have been unusually large and attentive. Miss Russell in the out-stations of Peking, Miss Porter and Miss Wyckoff in the villages around Pang-chuang, Miss Morrill in the vicinity of Pao-ting-fu, have found a warm welcome in Chinese homes, an unwonted eagerness for their message, and have greatly multiplied the number acquainted with the gospel and its messengers. The return of Dr. Smith has been the occasion of a deepened interest throughout the bounds of Pang-chuang station and in Lin Ching, which he has visited twice during the year.

The hospitals and dispensaries have gathered their patients by the ten thousand, and the word received in the waiting-rooms and wards has often been borne to distant villages and given the first sense of a Saviour's love to hundreds of souls.

The deadly attack upon Dr. Sheffield by a half-insane Chinese, and his almost miraculous recovery therefrom, and the reception of a large sum for endowment and needed plant, are the most salient features of the year's history in North China College. From the same source generous provision has been made for a chapel in Peking, and for the hospital and station at Pang-chuang. An advance in the state of woman's education is found in the fact that though no girls with bound feet are now received as pupils in the

Bridgman School for Girls, at Peking, its numbers exceed those of any former year. The religious life in these higher schools is active and hopeful, and the young men in the college at Tung-cho sustain religious services at several points in and about the city. This mission is steadily broadening its field and taking deeper hold upon the life and thoughts of the people.

#### IV. THE FOOCHOW MISSION.

In no other mission in China, in scarcely any other mission of the Board, is there so marked advance in self-support among the churches or so general and active a revival interest. After the fearful events at Ku-cheng, and the salutary dealing with the offenders, a great wave of prayer seemed to roll over all these adjacent regions, followed by a great spirit of inquiry and numerous hopeful conversions. Large numbers were received to all the churches of this mission at the first two communion seasons this year, and the interest is still continued. So great and general is the interest that whole villages have come to the missionaries for teachers, offering to provide for their support, in one or two instances opening an ancestral temple for the use of the school and for public worship. This is a new thing in China, and marks a new and most hopeful stage in missionary effort there. The faithful labors and prayers of the veterans of this mission seem at length to be yielding a rich spiritual harvest; and the scanty mission staff scarcely suffices to meet these unusual demands. The death of three valued members of this mission, long in service, involves a great loss and leaves a sacred memory.

#### I. WESTERN TURKEY.

A new experience has befallen the missions of the Board in Asiatic Turkey; they have passed through the baptism of blood, and they wear the aureole of martyrdom. The first outbreak in the series of awful massacres, which later swept over the eastern provinces and the province of Aleppo, occurred at Constantinople, September 30, 1895. Three days later the same scenes were enacted at Ak Hissar; and five days later still the first great massacre of the interior fell upon Trebizond, filling its streets with blood, its homes with mourning and fear, its market places with pillage. Five weeks later the blow struck Sivas and its out-stations; three days later Marsovan suffered, and many of its villages in their turn; and at the end of November, Cesarea and its out-stations were ravaged. The remaining stations shared in the general disturbance, and touring was suspended; but no outbreak visited Nicomedia, Brousa, or Smyrna. For six months relief work engrossed most of the time and strength of missionaries in Trebizond and Sivas, and was a heavy addition to customary labors at Cesarea and Marsovan. Field work has been almost impossible, and missionary effort has been largely confined to the schools and churches at the centres. An unusual religious interest has marked the later months of the year at many points, and the differences between the Gregorians and the Protestants have almost disappeared. The missionaries deem it peculiarly the day of opportunity.

Unusually large classes gathered in all the higher schools a year ago, and with few exceptions the pupils have remained to the end of the year. Nine men graduated from Anatolia College, four women from the American College at Constantinople, and goodly classes from the seven high schools and girls' boarding schools.

Constantinople has been the centre of intense excitement, of diplomatic discussion, of a widespread and most beneficent agency of relief. The treasurer of the mission has been also the treasurer of the relief funds, which have flowed in from almost every Christian land, and a vast addition to his labors and care has been involved. Here, too, have come the manifold inquiries from the interior stations, calls for protection, reports of danger, appeals for help. The hands and hearts of all at the capital have been more than full. The United States minister has exerted himself vigorously and constantly to guard



the interests of the missionaries, with the happy result that no missionary life has been lost, and his services are gratefully recognized. When mission property at Harpoot and Marash, to the amount of \$100,000, was destroyed, an immediate demand for full indemnity was presented to the Turkish government, and vigorously pressed, unhappily without result thus far. If we were to count the money which the Board has expended upon buildings in these fields in the way of grants in aid, as well as in buildings actually held by the Board, the total loss would be fully \$200,000. Grave questions touching the security of person and domiciliary rights, as well as this question of indemnity, are still awaiting settlement, and the future is clouded with anxiety as well as brightened with hope.

## II. CENTRAL TURKEY.

Nearly the whole field of this mission was swept by the storm of bloodshed and robbery which raged so wildly during the last three months of last year. Probably the worst disaster on record is that which fell with such terrific force upon Oorfa, December 28, when at least 6,000 fell in two days; nearly half of the number crowded in the Gregorian church, which was fired and guarded till all was over. The blow was almost as fearful at Severeke and Adiaman. At Marash the mission premises were invaded, the theological seminary building robbed and burned, and two of the students fatally wounded. Aintab passed through the ordeal of pillage and murder and fire, the mission buildings were attacked but not injured, and the hospital was crowded for weeks with the wounded and dying. Zeitoon was the only point where there was successful armed resistance, and for weeks it was the centre of interest and movement. A great relief work sprang up immediately at the principal centres, administered by the help of the missionaries, saving multitudes of lives and bringing comfort to thousands of the broken-hearted and despairing.

The regular work of the years has been carried on in the higher schools; large classes have been graduated; and the demand for higher education seems plainly on the increase. Touring has been difficult in every place, impossible in many places; and there are few statistics from the out-stations.

A great religious awakening has followed these events in many places, shared in by Gregorians and Protestants alike; the churches are filled with worshipers, women in great numbers gather in meetings for prayer, and the spiritual harvest seems ripe on every hand. As Miss Shattuck says: "After long waiting the blessing has come; but little did we know the way the Lord was to bring it about." Mr. Sanders speaks the feelings of all his associates when, summing up the events of the year, he says: "We have walked through the valley of the shadow of death; but He has been with us and comforted us, and even in the presence of our enemies has prepared a table of spiritual blessings for us. Satan has been allowed to make a fearful onslaught on the churches of this region. As the world sees, all is ruin; but the general turning of the people to the Lord their God proves that his utmost efforts never really harm, but only strengthen the Church."

Upon this people so broken and distressed, this work so assailed and imperiled, this land so full of darkness and fear, may the Lord lift up his countenance and give them peace!

Two conditions, common to all the missions of the Board, qualify the favorable report herewith presented; the first is the great reduction in appropriations for the current year, the second is the gradual weakening of the missionary force. These touch the two main factors of missionary progress, the supply of men and of means, and are calculated to awaken grave apprehensions. Their longer continuance threatens not only the success, but the integrity of the work of the Board. The appropriations for the work abroad in 1892 were \$572,000, and for the current year \$450,000, nearly half of

this great reduction calling upon the work for this year. In 1891-92 the Board sent forty-one new missionaries to the field, in the year just closing seven have been sent. There is scarcely a mission of the Board in which the staff of laborers is not overworked, and in some the need of reinforcement is acute. The men and women needed for these posts, the peers of the best we have sent, are at hand, waiting for the means with which to reach the field. From nearly every field there have come this year earnest protests against the reduced appropriations and the contraction of the work necessitated thereby. The missionaries, whose salaries suffered in the common reduction, have drawn upon their own resources to the utmost, have made all possible readjustments, and still have found themselves obliged to dismiss faithful preachers and teachers, to close churches and schools, to let mission presses lie idle or but half employed, and to see most inviting opportunities go unimproved, because the means at their command were so reduced. The cry of distress in view of these things comes from every mission, from well-nigh every station, is milder here, more insistent there, but is urgent and imperative everywhere, and it seriously qualifies the satisfaction with which we view the work of the year.

MISSIONS IN EUROPEAN AND EASTERN TURKEY, INDIA AND CEYLON, PAPAL LANDS  
AND JAPAN.

[Secretary Barton's Department.]

The reductions for the year under review, compelled by the condition of our treasury, have been exceedingly severe upon these missions. In all except one, Eastern Turkey, the salaries of the missionaries of the Board were scaled down ten per cent, and the average reduction upon all appropriations for native agency, apart from what was furnished by the three Woman's Boards, averages for these nine missions, twenty-nine per cent. This means that the schools and preaching places, evangelists, preachers and pastors, publication, itinerating, etc., have perforce been reduced so as to not exceed the limit set by the Prudential Committee in its appropriations for the year. This unexpected reduction, for which the missions were totally unprepared, has brought unprecedentedly heavy burdens upon the already overburdened shoulders of the devoted missionaries. It has necessitated in some missions a reconsideration of all its departments of work; the cutting off of much that had been inaugurated with the expenditure of money, time, strength, prayer, and life; the closing of schools, the dismissal of faithful evangelists, the leaving of congregations without preachers, flocks without shepherds. The hearts of many missionaries have been almost broken by what seemed to them a compulsory destruction of the Lord's work. There is danger that under this strain the strength of many will give way. On the other hand, there is undoubtedly much to be learned from experiences of retrenchment. New methods of work will be discussed on all the fields, and the missionaries, the Prudential Committee, and the Secretaries learn the lesson, which perhaps they needed to learn by this painful process, that the work of the Lord goes forward and conquers the nations, not by legacies, contributions, or appropriations, but by the ever-present Spirit of the living God.

EASTERN TURKEY.

An impartial survey of the work of this mission during the past year would be a long story of massacre, destruction, terror, famine, death, and heroism. The regular lines of work have been disturbed greatly or entirely broken up. While the station schools have been continued with little interruption, many if not most of the outside village schools and congregations have been scattered. Some twenty Protestant pastors, teachers, and preachers of this mission alone have suffered martyrdom, and unnumbered believers of our blessed Lord have followed in their train. Others, no less faith-

ful than these, are spared and are reorganizing the work in outside districts. No attempt has as yet been made to rebuild the houses of worship which were destroyed, and in many towns the people do not yet dare to assemble together for any purpose whatever. The land has been impoverished and terrorized, while thousands of the leading men among both the Protestants and Gregorians have been slain. Order is not yet fully restored, and if the country should suddenly quiet down and safety to life and property be guaranteed, it will require some time to regain all of the ground lost.

The missionaries have devoted themselves to the work of relief at every point, refusing to leave the place of danger because it was unsafe, and thus expose the suffering Christians to still greater horrors. The common suffering has broken down in a great measure the wall of separation between the Gregorians and the Protestants, and all are learning that the Protestant is not less an Armenian for having accepted the gospel.

At Harpoot \$88,000 worth of the mission and missionary property was destroyed, for which no indemnity has as yet been received. Missionaries were there and elsewhere fired upon, but no one was seriously injured. In the place of reparation and indemnity for these hardships and indignities, formal charges have been made against several of the missionaries that they were the instigators and cause of all the riots and massacres. Rev. George P. Knapp, of Bitlis, was arrested in his own domicile by Turkish officials, by order of the governor of Bitlis, and carried under arrest to Alexandretta, some four hundred miles, with "*Exiled*" written across his passport. Only through the exertions of our Legation at Constantinople was his expulsion from the country prevented. As far as we know, our government has not as yet demanded satisfaction for this open violation of the treaty rights of American citizens in Turkey. Mr. Knapp is now at Constantinople. Unless satisfaction is obtained from Turkey for all these outrages upon American citizens and destruction of American property, there will be in the future little safety for either.

Owing to these awful events, even if order and safety are early secured for this mission, the nature of the work of the future must, for a time, necessarily shape itself to the changed conditions of the country. The land is filled with orphans who must in some way be cared for and placed under Christian influence. While the work is thrown backward many years, as far as the numerical and financial strength of the Protestant communities is concerned, it will not in every respect be so retarded, for the Gregorians and Protestants now understand each other as never before, and all have the experiences of the past to aid them in working for the future. There is also a large number of educated Armenians in this country who will be ready to return to their people as soon as it is safe for them to do so. If order is not soon restored, there is little hope for the Christian populations of this mission. All who can will flee the country and those who remain will stay as Moslems or as abject serfs to those who rule.

#### EUROPEAN TURKEY.

While this mission is called the European Turkey Mission, it is in fact largely a mission to the Bulgarians. A part of it lies in Bulgaria and a part in Macedonia, but no work is undertaken for the Armenians and Greeks. The mission has recently been much interested in that most interesting people, the Albanians, who are found within the limits of the field, and is anxious to do more for them. Nevertheless, up to the present time we may well call this the Bulgarian Mission. The only other missionary society working for this new and vigorous and influential independent nation is the Methodist Episcopal Board, which is carrying on a work north of the Balkans. It is of utmost importance that Bulgaria as it now is, and Bulgaria as it soon may be, should be a Christian nation in fact, as it now is in name. Its old church ritual, its ecclesiastical hierarchy, and the traditions which it cherishes, are not sufficient to hold the nation to a Christian morality and make it a power for Christian civilization among

the nations which surround it. It has good schools, so far as mere instruction is concerned, but far too many of its teachers are moral wrecks. The pupils of the schools are not led to even a contemplation of the value of a true Christian life. As are the schools, so will be the nation. Our mission, through the personal influence of the twenty-four missionaries, seconded by the large corps of native pastors, evangelists, teachers, and colporters, and the strong, progressive Bulgarian Evangelical Society, are bringing influences to bear which are telling not only upon individual life but upon the institutions of the land. Bulgaria needs to-day a Christian literature, and every effort is put forth, both by the mission and the Evangelical Society, to furnish to this intellectually awakening people a pure Christian literature. It is not essential that the Bulgarians should all become Protestants, but it is necessary that all, from the highest bishop to the humblest peasant, should know the pure life of our blessed Lord. It is most unfortunate that there is now necessity for any backward step in this work. The Christian presses should be kept in motion, and the missionary and evangelist, pastor and preacher, Christian and colporter, should now, in this formative period of its new national life, enter every town and take possession of it in the name of our Christ and the Christ of the Bulgarian Church.

#### JAPAN.

The Japan Mission is one of the largest missions of our Board and has now an almost unrestricted field. Through the plans and efforts of the Deputation, the relation between the Japanese and the missionaries is much more clearly defined than heretofore, which will undoubtedly facilitate satisfactory coöperation. The Kumi-ai churches are revising their church rolls, dropping the names of many who have ceased to be interested in Christianity. In this way about 900 names have been stricken from the rolls of church membership during the year. This is a step in the right direction, and itself indicates a revival of interest. There is an earnestness which manifests itself among many of the pastors and evangelists, giving assurance for the future of the work. There is no doubt that Christianity, as a religion, is commending itself to leading non-Christian Japanese because of the high morality which it teaches and the purity of its doctrines. The sale of 257,000 copies of the Japanese Scriptures, in whole or in part, is conclusive evidence that the nation is searching the Scriptures. Christian literature is in demand, and our missionaries are turning their attention to this department of the work of evangelization. But let us not think that Japan is already Christian. There are only about 42,000 on the roll of her evangelical church membership, about one tenth of one per cent of her population. The work for this empire is but just begun, for what is this handful of Christians among its unevangelized millions? The working force of the mission has been much depleted during the year, not by any preconceived plan, but through a variety of causes. There is no mission of our Board where the strain upon the missionary is greater than it is in Japan, where the missionaries prematurely break down. Travelers go through the land and returning write rhapsodic poems of its beauteous delights, and we, reading them, draw hasty conclusions that it must be a kind of missionaries' paradise. But over against this is the fact that a large proportion of our missionaries in Japan have broken down in health, many of them never to recover, while others have been forced to return to this country for treatment. There appears to be an unnatural nerve strain upon the foreign missionaries there that has not yet been explained satisfactorily, but which is a wearing, crushing reality upon so many. Since the mission began, twenty-six years ago, 142 different persons have been connected with it; and to-day there are but forty-nine left on the field to carry on the work. Some others, however, are now returning. Comparatively few are engaged in the work of teaching. In fact, those who are called teachers are connected with many lines of evangelistic work. None of our

missionaries in Japan are mere teachers. The forces are too small for the needs of the field. We must not leave the depleted mission to be crushed under the burden of the work, nor must we leave Japan to grope for the light until she seize upon error and call it truth. We owe a debt to Japan, as Paul was debtor both to the wise and to the unwise.

#### PAPAL LANDS.

The Board's missions in Austria, Spain, and Mexico meet difficulties peculiar to themselves, and are winning victories characteristically their own. In each case they are confronted by a strongly entrenched State Church, an unscrupulous ecclesiastical hierarchy, and an ignorant, superstitious people. Progress is naturally slow, and the extent of the work is most inadequately represented by statistics. The fundamental thought is not to separate from the Catholic Church a body of evangelicals and organize them into a separate Protestant church, but to introduce the pure gospel of Christ into the institutions of that country by means of preaching and teaching and by use of the press. For the present, at least, it is necessary to receive all who so desire into the Protestant body. Apart from the communicants and a still larger number who are not afraid to reveal their interest in the mission work, but who as yet have not united with the Church, there is an untold number of enlightened men and women who are becoming dissatisfied with the practices and methods of the mother church and are beginning to claim the right to think for themselves on matters of faith, as they do on matters of business. This circle is ever widening and can end only in a reformation of the Church. The Christian schools are rearing a large number of men and women whose future life will tell mightily for an intelligent Christian faith, an upright clergy, and a pure church. The work moves right onward. Since these missions were begun there has not been a backward step taken. The old figure of the leaven is constantly illustrated in the influence of the pure Christian life over the corrupt lives of these lands. The work of the missions is constantly gaining recognition among the higher classes, some of whom persecute while others praise. In many cases the press has not hesitated to speak most kindly of various missionaries and to commend many of the enterprises in which they are interested. No missions of our Board have more interesting fields or more reason to feel encouraged at the possibilities before them. Austria is opening on every side, and could the two missionaries there multiply themselves they would still be unable to seize the opportunities that are freely offered them. The work in Spain, even amid the uncertainties of war and the prejudice aroused by the ill-feeling of that country toward the United States, urges a forward movement. The International Institute for girls already has a national reputation. Mexico calls loudly and eagerly for reinforcement of both men and money, that it may keep pace with the onward march of that country towards a pure Christianity. We must not lose interest in these countries because they are near at hand or because they are not pagan lands. They are our neighbors in a local sense, and no heathen country calls for the gospel of Christ with a more despairing cry.

#### MISSIONS IN INDIA AND CEYLON.

The three missions of India are the three oldest missions of our Board. The Marathi Mission was begun in 1813, the Ceylon in 1816, and the Madura in 1834. The work of this Board for the nearly three hundred millions of India's unevangelized population is done through the agency of these three missions. The number within the limits of these missions for whose moral enlightenment and Christianization this Board is exclusively responsible is about six and a quarter millions, almost one tenth of the population of our entire country. There is no struggle there for territory, no sense of being overcrowded. Every other missionary society has also a field equally large for its resources, needing more aid in order to do its work.



To carry the gospel to this vast multitude of lost men and women, to open and organize schools for their intellectual awakening, to train laborers who shall work for their own people, to prepare and circulate a Christian literature which shall answer the inquiries raised by the multitude who are asking for the truth, to sustain the hospital and the medical work in order to alleviate the awful physical sufferings of the uncared-for masses in that heathen land, in fact to organize and keep in operation all the institutions that necessarily must follow wherever and whenever the gospel of enlightenment, brotherhood, salvation, and life enters a land of intense darkness. selfishness, idolatry, and death, we have on the field only seventy missionaries, including wives, single women, and physicians, only twenty-seven of whom are men. Four of these men are physicians. This gives to each missionary of the Indian missions, including wives, single women, and physicians, a parish of about 90,000, and to every ordained missionary a parish of 272,000. Were the missionaries laboring single-handed and alone it would indeed, from a human standpoint, be a hopeless task. But there is an ever-increasing body of native pastors, evangelists, catechists, and teachers, who do most efficient service for their people and who are able, more and more, to bear heavier burdens. Their number for the three missions is 1,413, including both men and women. Many of these are supported entirely by the native Christians.

But what has been accomplished? During the past year 587 were received into fellowship on profession of faith with the 11,000 members of the ninety-six Christian churches. The gospel has been faithfully preached from Sabbath to Sabbath to about 30,000 souls in 472 separate centres of Christian influence. Over 20,000 pupils have studied in Christian schools where the Bible is in constant use and where Christian instruction is a prominent factor in the curriculum. But this is only a part of what has been accomplished. Through a large and ever-increasing circulation of Christian literature and a multitude of other ways employed by the different missions, the value and claims of Christianity have been presented to the thinking, sober leaders of Indian thought. Christianity is more and more asserting itself as the only true religion, and Jesus Christ is more and more recognized by leading Hindus as the only perfect man. The educated generally acknowledge that their only contention is with the system of religion and with those who profess it, and not with the person and work of Christ. It seems that unrecorded thousands of India have satisfactorily answered the question, "What think ye of Christ?" The hostile native press is awaking to the increasing influence of Christianity in that country and is warning the people not to permit their children to come under the influence of the missionaries. In some sections of the Madura field entire villages are casting away their idols and calling upon the missionaries for Christian instructors. There seems to be no limit now to the work that might be done in this empire were laborers and their support provided. Walls of limitation are rapidly falling, doors of opportunity are wide open, and India is facing toward the morning.

The missions herein reviewed are most inadequately manned. There is an immediate and imperative demand for reinforcement, not to enlarge the work and to take possession of new fields already open, desirable as this is, but simply to hold the work already organized. Departments of missionary enterprise which have been established after years of toil, sacrifice, and prayer must be abandoned if there is necessity for curtailment. Retrenchment gives the impression to the foes of Christianity of faltering weakness. The condition of the converts who are abandoned without a leader—a flock without a shepherd in the midst of ravening wolves—is worse in many respects than it would have been had they never known the truth. The hearts of the missionaries almost break as they see the victories of a lifetime abandoned to the enemies of Christ. There is no place in missions for a backward step; there is no command of Christ to warrant it, no Scripture to defend it. We have orders to carry the gospel

to all the world. We have no orders to withhold the gospel from the millions who are asking for it.

## GENERAL SUMMARY. 1895.

*Missions.*

Number of Missions . . . . .	20
Number of Stations . . . . .	102
Number of Out-stations . . . . .	1,190
Places for stated preaching . . . . .	1,420
Average congregations . . . . .	71,449

*Laborers Employed.*

Number of ordained Missionaries (16 being Physicians) . . . . .	178
Number of Male Physicians not ordained (besides 9 women) . . . . .	13
Number of other Male Assistants . . . . .	6
Number of Women (9 of them Physicians) (wives 179, unmarried 177) . . . . .	356
Whole number of laborers sent from this country . . . . .	553
Number of Native Pastors . . . . .	227
Number of Native Preachers and Catechists . . . . .	561
Number of Native School Teachers . . . . .	1,667
Number of other Native Laborers . . . . .	496
Total of Native Laborers . . . . .	2,951
Total of American and Native Laborers . . . . .	3,504

*The Churches.*

Number of Churches . . . . .	471
Number of Church Members . . . . .	43,043
Added during the year . . . . .	2,957
Whole number from the first, as nearly as can be learned . . . . .	134,271

*Educational Department.*

Number of Theological Seminaries and Station Classes . . . . .	18
Pupils in the above . . . . .	260
Colleges and High Schools for Males . . . . .	59
Number of Pupils in the above . . . . .	4,171
Number of Boarding Schools for Girls . . . . .	61
Number of Pupils in Boarding Schools for Girls . . . . .	3,579
Number of Common Schools . . . . .	922
Number of Pupils in Common Schools . . . . .	42,152
Whole Number under instruction . . . . .	52,654
Native Contributions, so far as reported . . . . .	\$107,509

NOTE. — Owing to incomplete returns from the missions in Asiatic Turkey the items from those missions in reference to churches and native agencies are given as last year.

SUMMARY OF THE REPORT OF ASSISTANT TREASURER OF  
THE A. B. C. F. M. FOR THE YEAR ENDING  
AUGUST 31, 1896.

## EXPENDITURES.

*Cost of Missions.*

Mission to West Central Africa . . . . .	\$14,485.37
Mission to East Central Africa . . . . .	11,460.69
Zulu Mission . . . . .	25,998.44
Mission to European Turkey . . . . .	26,867.46
Mission to Western Turkey . . . . .	84,514.90

Mission to Central Turkey . . . . .	\$23,928.34
Mission to Eastern Turkey . . . . .	35,689.67
Marathi Mission . . . . .	44,728.79
Madura Mission . . . . .	54,383.48
Ceylon Mission . . . . .	11,100.24
Foochow Mission . . . . .	21,822.39
South China Mission . . . . .	3,043.05
North China Mission . . . . .	54,551.08
Shansi Mission . . . . .	11,469.38
Mission to Japan . . . . .	74,557.27
Sandwich Islands . . . . .	6,328.30
Micronesia Mission . . . . .	32,066.14
Mission to Mexico . . . . .	18,327.93
Mission to Spain . . . . .	9,748.50
Mission to Austria . . . . .	7,461.88
	<hr/> \$572,533.30

*Cost of Agencies.*

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses . . . . .	17,332.12
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*Cost of Publications.*

<i>Missionary Herald</i> (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.) . . . . .	\$12,584.18
Less amount received from subscribers . . . . .	\$4,673.11
and for advertisements . . . . .	535.16 5,208.27
	<hr/> \$7,375.91
All other publications . . . . .	\$3,537.21
Less amount received from sales . . . . .	61.00 3,476.21
	<hr/> 10,852.12

*Cost of Administration.*

Department of Correspondence . . . . .	\$12,836.97
Treasurer's Department . . . . .	6,376.31
New York City . . . . .	1,970.76
Miscellaneous items (including rent, care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates) . . . . .	6,068.00
	<hr/> 27,252.04
Total . . . . .	\$627,969.58
Balance for which the Board was in debt August 31, 1895 . . . . .	114,632.38
	<hr/> \$742,601.96
Balance at the credit of the Board August 31, 1896 . . . . .	502.63
	<hr/> \$743,104.59

## RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i> . . . . .	\$601,966.25
Legacies, as acknowledged in the <i>Missionary Herald</i> . . . . .	116,988.70
From the Legacy of Asa Otis . . . . .	5,842.50
Interest on General Permanent Fund . . . . .	10,307.14
From Sale of Curios at Honolulu . . . . .	8,000.00
	<hr/> \$743,104.59

## BEQUEST OF MRS. C. L. A. TANK, OF FORT HOWARD, WIS.

BY JAMES W. PORTER, Trustee.

For North China College at Tung-cho (\$10,000 on endowment) . . . . .	\$35,000.00
For Tank Chapel and Bridgman School, Peking . . . . .	5,000.00
For Williams Hospital, Pang-chuang (\$3,000 on endowment) . . . . .	5,000.00

For Buildings at Pang-chuang . . . . .	\$2,500.00
For Euphrates College, Turkey . . . . .	500.00

*Missions in Papal Lands.*

For Prague, Spain, Mexico, and General Work . . . . .	7,000.00
Income on above . . . . .	425.00

\$55,425.00

From the above, payments have been made as follows:—

North China College Endowment . . . . .	\$10,000.00
North China College Plant . . . . .	7,000.00
Hospital Building Pang-chuang . . . . .	2,000.00
Williams Hospital Endowment . . . . .	3,000.00
Home for Women, Prague, Austria . . . . .	500.00
International Institute for Girls in Spain . . . . .	2,500.00
Euphrates College . . . . .	500.00
Acknowledged as legacy among regular receipts . . . . .	4,000.00
	<u>29,500.00</u>

Balance now at credit of the Bequest . . . . . \$25,925.00

## LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the remainder of this legacy is set apart for new missions.

Balance of securities remaining in the Treasurer's hands September 1, 1895,

at par . . . . .	\$17,769.96
Received for Premiums . . . . .	960.00
Received for Dividends and Interest . . . . .	3,342.50
	<u>\$22,072.46</u>

Expended for new Missions as follows:—

West Central Africa Mission . . . . .	\$2,000.00
East Central Africa Mission . . . . .	1,500.00
South China Mission . . . . .	842.50
Shansi Mission . . . . .	1,500.00
	<u>5,842.50</u>

Balance August 31, 1896 . . . . . \$16,229.96Market value of securities now held, at least . . . . . \$30,000.00

## LEGACY OF SAMUEL W. SWETT, BOSTON.

Balance of the Legacy September 1, 1895 . . . . .	\$889.61
Received during the year . . . . .	1,300.00
Balance August 31, 1896 . . . . .	<u>\$2,189.61</u>

## PERMANENT FUNDS OF THE BOARD.

## GENERAL PERMANENT FUND.

The amount of this Fund September 1, 1895, was . . . . .	\$236,734.22
Added during the year . . . . .	3,000.00
	<u>\$239,734.22</u>

## PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to . . . . .	\$59,808.00
The income of this Fund, applied to salaries, was . . . . .	3,132.04

## WILLIAM WHITE SMITH FUND.

This Fund amounts now to . . . . .	<u>\$30,859.38</u>
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## HARRIS SCHOOL OF SCIENCE FUND.

This Fund amounts as last year to . . . . . \$25,000.00

## ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund amounts as last year to . . . . . \$32,327.62

## HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to . . . . . \$5,000.00

## MISSION SCHOLARSHIPS.

This Fund amounts as last year to . . . . . \$9,215.14

## C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to . . . . . \$3,000.00

## EUPHRATES COLLEGE FEMALE TEACHERS FUND.

This Fund amounts as last year to . . . . . \$2,500.00

## BENJAMIN SCHNEIDER MEMORIAL FUND.

This Fund amounts as last year to . . . . . \$2,000.00

## MARASH THEOLOGICAL SEMINARY FUND.

This Fund amounts as last year to . . . . . \$1,800.00

## GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

This Fund amounts as last year to . . . . . \$10,000.00

## JAFFNA MEDICAL MISSION ENDOWMENT.

This Fund September 1, 1895, was . . . . . \$7,002.69

Added during the year . . . . . 550.00

\$7,552.69

## BLANK MEMORIAL FUND.

This Fund, for scholarships in Anatolia College, is . . . . . \$2,000.00

## ATTERBURY FUND.

This Fund, for education of missionaries in China, is . . . . . \$4,750.00

## NORTH CHINA COLLEGE ENDOWMENT.

This Fund, from the Tank bequest, amounts to . . . . . \$10,000.00

## WILLIAMS HOSPITAL ENDOWMENT.

This Fund, from the Tank bequest, amounts to . . . . . \$3,000.00

## MARDIN HIGH SCHOOL SCHOLARSHIP.

This Fund, for a scholarship, amounts to . . . . . \$541.39

FRANK H. WIGGIN, Assistant Treasurer.

Boston, Mass., September 25, 1896.



## SUGGESTED PROGRAM FOR MISSIONARY CONCERT. DECEMBER, 1896.

### Topic, WOMAN'S WORK FOR WOMAN.

Devotional Exercises, with Scripture readings from 1 Cor. 12.

(Special prayer for our Woman's Boards, and that all women of the churches may join the workers.)

1. Brief Sketch of the Rise of Woman's Organized Missionary Work. Present Boards of the Principal Denominations. (See "Woman in Missions." Published by American Tract Society. Price, \$1.00. Leaflet, "Woman's Organized Foreign Missionary Work.")
2. The Three Woman's Boards Auxiliary to the American Board. Territorial Division. Amount of Contributions. Historical Sketch of Woman's Board of Missions.
3. The Nature and Sphere of Woman's Work in Coöperation with the American Board.
4. Modern Heroines on the Mission Field. Dr. Grace Kimball, Corinna Shattuck, and others.
5. The Story of Mrs. Capron's Work in India. Lesson Leaflet, published by Woman's Board of Missions, February, 1895.

#### Sources of Information:

Encyclopedia of Missions. *Life and Light*, published by the Woman's Board in Boston. Leaflet, "Twenty-five Years' Review of the Home and Foreign Work of the Woman's Board of Missions." *Review of Reviews* for April, "Relief Work of Dr. Kimball."

### EXCERPTS FROM ADDRESSES AT TOLEDO.

"We have had keen disappointments, but we know that disappointments are no reason for giving up in discouragement. Bunker Hill was a discouragement originally; Bull Run was a discouragement; but that fact did not quench in either case the spirit of patriotism. Gethsemane and Calvary were awful disappointments, but under the spirit of the living God they were turned into the triumphs of Christian truth. And so what I pray for from this Board and these friends is the same spirit that can turn the disappointments into the triumphs of the gospel. I know you will not call us back from Japan." (*Rev. Geo. E. Albrecht, of Japan.*)

"If there is to be a forward movement, it must be in the hearts of those who are already moving. It will never be first of all in the hearts of those who are standing still." (*Dr. N. Boynton, on "No Backward Step."*)

"For my own part I do not the least despair of the work in Japan. It is for us to consider all these facts that have to do with the case, and not with unreasoning emotion, but with solid, hard sense, looking the facts in the face and resting our faith where we have always rested it, to go on. If our faithful veterans are willing to stay and do the work, it would not only be unwise and unfaithful to the Master, but, I use the word deliberately, I think it would be cowardly in us to recede." (*President J. B. Angell, on Japan.*)

"When we look at the triumphs of grace which this crisis has called out in the Armenian Christians, in our noble missionaries, and, I believe, in the American Congregational churches, girding themselves anew to carry on this high and holy and providential endeavor, we shall see in this crisis the culmination of the Redeemer's plans and a prophecy of another great victory for his conquering grace." (*Dr. A. H. Plumb, on "The Crisis in Turkey."*)

"The most telling and crushing blow comes from the rear in the insufficiency of our funds to make good our successes. You cannot stop the work. It is God's work and cannot be stopped. If you cannot support me, I will take up the profession from which the Lord called me, and practise law in the morning, and preach the gospel in the afternoon in the city of Madura. This glorious work must go on. If you cannot see with a missionary's eyes, you must think; you are bound to be sobered with the thought that out there in India are 287,000,000 of your fellow-creatures who know not the Redeemer." (*Rev. J. C. Perkins, of India.*)

"Nearly sixty years ago my mother of sainted memory, the daughter of an old Corporate Member of the Board, took me as a child to a missionary breakfast in Liverpool, England, where we were then living, given by the London Missionary Society. We were to hear John Williams and Robert Moffat. I was a little lad, but I well remember the looks of John Williams,—an intelligent, intellectual, striking-looking man. I remember, too, the sturdy looks of Robert Moffat. His appearance is as clear and vivid before me to-night, nearly sixty years after, as it is possible for it to be. I do not remember what they said, but ever since that missionary meeting has been an inspiration to me." (*D. Willis James, Esq., of New York.*)

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### Letters from the Missions.

#### Mission to Mexico.

##### A WONDERFUL MEETING.

IN February last a Conference of Churches was organized at Parral; of the second meeting Mr. Olds writes us under date of September 9:—

"The Conference of the Congregational churches and congregations of southern Chihuahua met September 4-7 in Las Cuevas. Although a small village and fifteen miles away from Parral, near the State line, the attendance was good, forty-seven persons being present from points outside, representing nine different congregations. They went in carts and on burros, horseback and afoot, two men having come over the mountains about 200 miles. All were received hospitably, though in many cases the guests, as well

as their hosts, slept on the bare floor, and were feasted on tortillas and beans.

"On our coming together the first evening in the commodious chapel, built by this church through the efforts of Mr. Case, formerly missionary in this field, we were cordially welcomed by the teacher of the Boys' School of the town, and responses were made by representatives of the different congregations. From the first session to the last the attendance was good and the interest intense. The great feature of the Conference was the part taken by the young men from the El Paso Training School. Seven of these were present, three of them in charge of churches in the district, and four who were in this district for their vacation, though still pursuing their studies. All of these, from the young man who moderated the

Convention to the youngest of the students, took an active part, manifesting enthusiasm in the work and consecration to the Master. They were at home with the language, and understood their own people, so that with the training they had received, intellectual and spiritual, they could instruct and convince and inspire as Americans could not have done. And they made the most of their advantages. Of course they needed direction and control, but they were willing to be guided, so that the part of the missionary was comparatively easy; and surely these young men were led of the Holy Spirit, and at times most manifestly. No one present could help realizing, as he listened to one after another, the importance of the work being done by our Training School and the necessity of its being sustained and enlarged as much as possible.

"We all received a blessing and were brought nearer to Christ. The lukewarm members of the Las Cuevas church, and even some of the backsliders, of which there are a few, were quickened and reclaimed to active Christian living. Over 175 persons were present on Saturday evening, many of them listening to the words of life for the first time. Such a congregation had never before been gathered in Las Cuevas; and indeed superstition and fanaticism would have made such a thing impossible a few years ago. But now, instead of interruption and insult, there was respectful and earnest attention.

"The sunrise prayer-meetings were helpful and inspiring. The hour proved all too short for the scores who wished to take part at each meeting, and this in spite of the fact that each morning session was opened with a season of prayer. Then, too, the Mexican brethren all sing, and sing with the whole soul. With the young men who have studied music in El Paso in the lead, the music was grand and uplifting. Several male quartets also added to the interest.

"The closing session was devoted to the Societies of Christian Endeavor, of which seven were represented. The last speaker, in behalf of the society 200 miles

away, speaking on the subject of true consecration, fanned into a flame the enthusiasm which had been kindling, so that almost all present made solemn renewal of their vows of consecration to Christ. Some took occasion to confess him as their Saviour for the first time. Many were moved to tears when two brethren whom we all knew had been at enmity with each other for months arose, embraced in the Mexican way, and shook hands before us all as a pledge of forgiveness and love. Then a brother moved a resolution of sympathy with the secretary of the Convention, who had recently lost his wife, and, amid tears and sobs, prayers were offered for him and for the four motherless children on every side, followed by the subdued singing of 'Blessed be the tie that binds.'"

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#### Zulu Mission.

#### A COMMUNION SEASON. — KRAAL GIRLS.

MISS MELLEN reports a series of meetings held at Esidumbini preparatory to the administration of the Lord's Supper:

"Three church members were expelled; these had long been suspended, and in spite of reproofs and patient endurance refused to mend their ways. Two penitents, after careful examination, were restored to membership, and six upon profession of faith were admitted to the church. Eight children were baptized. It was Murakwendhlu's first experience in conducting the service; he went through it in a remarkably clear and impressive manner. His charge to the new members, giving each a text of Scripture, was very good.

"I wish I could send you a picture of the baptisms! Those men, with their children in their arms, kneeling on the edge of the low platform, the mothers standing by with heads bowed reverently. The expression on the various faces was a study. It was a subject for an artist's brush, and one which, reproduced, would speak loudly for the influence of missions upon Africa's sons and daughters!

"Mrs. Ireland's school for kraal girls opens to-morrow. For days the girls have been appearing, many new ones coming early, hoping to find room before the old pupils returned to their places. Nineteen have been refused during the past two weeks. One begged so hard this morning, saying she had already been twice refused, that Mrs. Ireland could no longer resist her appeals! It must be very hard to send these girls, who have run away from their homes, seeking the light and anxious to be taught, back to their heathen darkness!

"Mrs. Ireland so longs for additional room and means in order to better further this work which she has taken up with so much courage and enthusiasm. Her whole heart is in it, and there is a large field for her noble efforts and well-spent energies.

"Sad news has just come from Miss Hance of the death of Benjamin Ncapyi, our valued native preacher at the Noodsburg station. He was doing a good work for that church and school, and will be greatly missed by his people."

#### NATIVE PASTORS.

Mr. Harris, of Ifafa, refers to the fact that two of the native preachers have of late been set apart as pastors, one at Amahlongwa and the other at Umtwalume. Of the former, Mr. Harris says:—

"So far he and the church work very harmoniously. They support him well, considering the year through which we are passing. The church continues steadily to increase; the deacons who were set apart for that office have done their part well. It has a membership of ninety-seven. It will be interesting to watch how it is developed.

"The Umtwalume church is a very large one, and we ought to have no anxiety concerning it as far as money matters are concerned. The pastor is a man likely to continue to grow into the confidence of the people. He showed himself on the day of his examination to be a man well versed in Scriptural truths, not only reflecting credit on the brethren under whom he

was trained, but showing that he must have been most conscientious during his course of study. He is still assisted in the work by the lay preachers connected with the church. They take their turn with him at all the preaching places related to that church.

"The Ifafa church will probably call another preacher towards the close of the year. It is with much pleasure that the mission has seen its way to ordain so many of our native helpers. The day schools have kept up the attendance remarkably well, considering the way the country has suffered from the locust plague. The churches have been visited by two of our blind preachers, who have had a very good influence."

#### West Central African Mission.

##### ADDITIONS AT CHISAMBA.

MR. CURRIE, under date of July 20, writes:—

"Twenty-five young people gathered with us round the Lord's Table July 12, and a schoolhouse full of people with quiet, thoughtful faces watched us observe the solemn ordinance.

"On the nineteenth of July I baptized two boys and one married woman, all of whom had been on probation a long time. Ngulu gave to them the right hand of fellowship, and they were admitted into covenant with the church. Most of the men in this district have gone trading, but the old men and a large company of women gathered to witness the ceremony. It seemed to be very impressive, for only a few weeks ago we all thought one of the boys would surely be taken from us, and we watched by his bedside night and day, fearing every hour would be his last. The young woman was the first to be admitted to the church without her husband having been received, and this woman has waited two years, until at last the church concluded to admit her and keep her husband on probation awhile longer. I thought the church ought to have done this long ago, but considered it best to let the

members work out the problem for themselves; and it seems to me their action shows a growth in Christian thought and character, while the willing consent of her husband shows growth in Christian grace on his part."

#### FETICHISM AND INTEMPERANCE.

Mr. Read. of Sakanjimba, writes July 24:—

"Apart from their fetich worship, one great obstacle to the serious consideration of the truth by this people is their being given over wholly to the pleasures of the flesh, thoughtless as to what the future life in which they believe has in store for them. Sad proof of this we have continually before our eyes at this season of beer drinking. It is the custom for one group of villages to invite the others to a beer drink until the round of the groups in a district has been completed. This means that during this time of dry season the whole country is given over to drunken merriment and revel and its attendant vicious results, there being intervals of rest between these carousals in order, it would seem, for the participants to recover from the enervating effects of the previous indulgence. From the time the crier cries on the evening of the commencement of the drink, warning the hearers that if anyone be found badly drunk at night and helpless, he be put into shelter until the end of the three or four days' drinking, it is for the younger people a time of reckless dancing, drinking, and merriment from morning until night. In the sometimes frantic dancing the very old women take part with the younger folk, but the elder and old men do not so. They sit and converse over their gourds of beer and complacently watch the proceedings.

"Connected with this beer drinking is sometimes a fetich dance around a gourd of beer and charms placed about it. When the dance is over, the beer is spilled on the ground. The spirits are supposed to drink it, and as a reward for the pleasure given them, to inspire the dancers with renewed vigor and increase their hilarity. A custom similar to this seems to be fol-

lowed whenever a woman brews beer. She spills some on the ground just outside the house door, so that when the spirits are wandering about they will drink the beer that has been spilled and not enter the house to drink from the pots. Such an event would spoil the whole brewing and bring calamity upon the household."

#### Western Turkey Mission.

##### PUPILS AT MARSOVAN.

MISS GAGE, who returns to Marsovan much refreshed by a period of rest, writes of the school under her care:—

"Of course the outlook for the year is very uncertain. We may have a full school, we may have almost none, but I am glad to think that wherever our girls are they are giving a good, true witness for Christ. The spirit of the school at the end of the year was unusually good. In the three years that I have been there I have not seen a time when I felt so sure of the high spiritual tone of so large a majority of the girls. Surely our baptism of trouble and anxiety and sorrow has had its refining influence. We graduated a class of six girls, every one of whom I hope will prove a real blessing to the people she will influence. It is a joy to me to think that while I have been obliged to rest, my girls have been going out over the country with a message of purity and truth that will surely leaven each its little lump. I suppose altogether nearly 500 children will be gathered over the district in little private Sunday-schools by these girls, and each week taught the Word. It is all blessed work and better to me every day. But when will the end of this awful suffering for this perishing nation come?"

#### Central Turkey Mission.

##### FROM OORFA.

MISS SHATTUCK, under date of August 12, reports herself as well, after an illness in which she had suffered for a time, but with renewed health and with the thermometer at 100 she was able to work all



the day long. Of the situation and need she writes as follows:—

"The awakening of interest in education is wonderful. By last count we had in the two sets of schools, Protestant and Gregorian, 1,373 pupils. Six women are teaching more than 150 from house to house. They are all women or large girls who cannot be in school. Of the latter, however, we have some fifty in school beginning to read. Our five Bible-women continue their blessed work, having large congregations. Of late the aged pastor, Krikore, from Aintab, and a deacon sent with him by his church, have been working in the houses and preaching in the church to crowds. They now are preaching to groups gathered and waiting for them in Gregorian homes. The bishop accorded this privilege when I asked that they go in my stead. Truly the good pastor said: 'The Lord only can give this desire, this appetite for the Word we now see everywhere.'

"Our people are at present in circumstances of tolerable comfort, it being time of fruit and when they use little fuel, shoes, kerosene, etc. Yet are we helping 2,500, members of widows' families who have neither son nor daughter to earn anything. The amount spent weekly is about £8, and we can't as yet get the work off our hands. I dare not look ahead at what seems likely to be a very severe winter. How these widows can put in winter supplies we know not.

"Industrial work I am pushing, having several branches, from rug-work to fine hemstitching of linen handkerchiefs and embroidery in delicate silks. It is a great help to the people, but not yet self-supporting. I have seventy orphans and am taking in ten more this week. These gathered in three homes are quite a source of care, though I am blessed with good matrons and educated teachers who board in each home and attend to table rules, family devotions, looking after such departments as the 'mothers' cannot properly attend to. I have the boys in my home and am, as I have been all the year, much pressed for room. We ought to take in 300 or-

phans! English and Germans as yet are the only people sending us means. The estimate is £6 Turkish for a child per year. It is a great relief to our widows with from five to seven children to commit one to our care. Besides, we have many complete orphans. There are 3,325 orphans on our list of those aided during the dispensing of clothing, etc., and 1,495 widows."

### Eastern Turkey Mission.

FROM MARDIN.

MR. ANDRUS reports the very serious interference of government officials in April with the work of relief, some of the agents having been imprisoned and others forbidden to distribute aid to the suffering. Ultimately, through the good offices of the British embassy, an order was received authorizing the return of the agents to their benevolent tasks. Writing August 1, Mr. Andrus says:—

"We stopped general relief work throughout the districts under the superintendence of the Mardin committee in the latter part of June, and industrial relief in and about the city itself July 4; and that, not because there was no further need of relief, but because the committee felt that the people could, in some way or other, manage to live through the summer, but would need aid more urgently in the fall and winter. We had been aiding over 20,000.

"On June 3 we received Professor J. Rendel Harris and wife, of Clare College, Cambridge. Their stay of a month with us was a most delightful and helpful one. Very rarely are we visited by those who sympathize so thoroughly with us in our work, and so generously contribute to 'fill up that which is behind' of the gifts from the home churches. We enjoyed with the professor a hunting expedition of twenty days in search for old and rare manuscripts in the Jebel Toor, but did not meet with the success we had hoped because of the suspicions and covetousness of the people. Moreover,

alas! the Koords in the late raids destroyed a great number of valuable Syriac manuscripts.

"The seventeenth of June was the field day for the high schools connected with the station. As this year there were no graduates from the Boys' High School and three from the Girls', and also because of existing conditions, it was arranged that the closing exercises should be less public in their character than has been the custom. It has been a subject for devout gratitude and thanksgiving that the events of the last year should have interfered so little with the regular conduct of these schools. The preparatory department of the Boys' School has been fuller than usual.

"The case of the imprisonment of the pastor of the Mardin church, his brother, and preacher Hannoosh, of Nisibin, still leaves the church practically pastorless and deprives us of the services of a useful preacher. The church work here, however, continues, and the last communion witnessed an addition to the church of eleven on profession of faith, of whom four were from the Girls' High School. We still have requests for teachers and Bible-readers from different parts of the field, and could profitably engage others in the villages now plundered and burnt where formerly we had congregations; but all such calls are to us like the tantalizing pokes of a small boy upon a partridge to make him fly when, alas! his wings have been clipped. At this rate of retrenching, the churches at home will shortly put themselves in the unenviable position of the European powers in the East to-day; they will have lost prestige, will degrade their own work, and cover their representatives with shame.

"The outlook at the end of June, to which date this letter brings down the record, was not reassuring. The plundered villagers have had but a tithe of their property restored to them; their burned and broken-down houses are still in ruins; much of their grain has been either pastured while green, reaped when ripe, by the Koord, or carried from the threshing-

floor by the marauding Arab. Life is hardly more secure than property for those who still retain the name of Christian, and the prospect for reform is as remote as it was a year ago. We have no faith in the Ethiopian's changing his skin or the leopard his spots. Meanwhile the prospect for next winter is darker than ever. There will be more hungry mouths to feed, because those who have not been plundered by the Koords have not been able to pursue their accustomed avocations wherewith to replenish the dish of meal, while but few of those who were plundered have been able to get upon their feet again. On the other hand, the funds for supplying the needs are not going to be so abundant as last year, and the result will be that we shall be in greater perplexity than we were when the troubles first laid upon us the duty of relief. Only national aid can meet a national disaster; the problem is too great for individual charities to solve."

#### Foochow Mission.

##### AFTER THE KU-CHENG TRAGEDY.

MR. PEET, of Foochow, in connection with his report of the unveiling of a monument to the martyrs at Ku-cheng, to which allusion is made in our editorial paragraphs, speaks of what has followed this tragedy, which he terms "the most terrible since the Tientsin massacre of 1870":—

"It is true there were twenty-six executions, but lives are cheap in China, especially those of coolies. Will the governments of England and America allow justice to go thus defrauded, the leaders to glory in their bloody deed, and the officials to retain their positions of honor and responsibility? If so, there is certain to be more trouble. Even now there are ominous sounds of popular unrest in that same Ku-cheng district which bode no good either to foreign or native Christians. The Vegetarian Society has by no means been destroyed, and only a short time since posters were out calling for a

meeting of said society. This was prevented, however, by the prompt action of Mr. Martin, of the Church Missionary Society, whose notification to the magistrate compelled that honorable gentleman to adopt stringent measures. If we do not misinterpret the signs of the times, persecution is in store for the Church of God in this province. The enemies of Christ are active and gaining boldness day by day. We find them everywhere, even within the Church itself, whither they have crept unawares; ungodly men, wolves in sheep's clothing, 'having a form of godliness but denying the power thereof.' May earnest prayers be made for the Christians in this Fuhkien province, that their faith fail not, but that they may come out of the trials and persecutions stronger, better, purer, and more fit for the Master's use.

"The Lord seems to be already answering this prayer. As we look back over the year since that awful August morning, we realize there has been much to encourage us. We believe God has been making and is going to make the wrath of man to praise him. Never before in the history of the Church in this province has there been such a searching after the truth. Hundreds have joined themselves with God's people, and although we are compelled to think that many of them are without true faith in Jesus Christ and look upon the Church simply as a society, membership in which endues one with coveted power and insures one freedom from the unjust exactions of unscrupulous mandarins and the worse than evil oppression of the Yamen runners, still there are many others who, as a result of the prayers of God's people all over the world, have left the paths of darkness and are now walking in the paths of light. The Church of God through all ages has become strongly established only through opposition and difficulties, and in the face of the present threatened troubles we would see, with the eye of faith, a glorious consummation. May God strengthen his people to endure and hasten the coming of his kingdom in this land!"

#### INFLUENTIAL STUDENTS.

Writing August 25, Mr. Peet says:—

"Among the students received this year are some who are literary graduates, and that has given a 'tone' to our school which it has never enjoyed before in the eyes of the literary and influential classes about us. And we were much rejoiced to find that these literary students, far from being conceited, were most careful in their observance of the rules and showed pleasing zeal in their study of the Bible. I cannot but feel that it will be a great mistake if the Prudential Committee does not strengthen this branch of its work in this literary centre of Fuhkien Province. I do not hesitate to say that an appropriation of \$5,000 for enlarged accommodations would so set us on our feet that we could soon be self-supporting.

"An innovation has been the keeping of a summer school. This school opened July 23 and will close September 10, one week before the opening of the fall term. It has been attended by about thirty students, who pay all their expenses; and the tuition thus paid in will fully pay the salaries of the two teachers employed, the two janitors, and the cook. So this summer school can be said to be paying its own way. Of course it gives us some anxiety and care, but we hope it will do good and tend to the strengthening of the work."

#### FURTHER ADDITIONS.

Dr. Whitney, of Pagoda Anchorage, reports the addition in June last of fifteen to the church at Tiong-loh (Chang-loh), making a membership of sixty-seven. He writes:—

"Some of these members are in fair circumstances financially, a number of them are literary men, and some are first degree graduates. Three of these literary men are doing good work at three outstations as teachers of day schools. We are all rejoiced to see this prosperous state of things at Tiong-loh city, as many years of preaching, praying, and laboring for this people have been done with but very little proportionate fruitage till within the past two years.

"In this same field, beyond the city, the work is also advancing favorably. At three of the out-stations there were received at the last communion five, nine, and eleven, respectively. This is particularly gratifying, as there are new places where I opened work this year; and these twenty-five are the first cullings from among the many inquirers in that region. This makes between thirty-five and forty that have been received this year (1896) from the new work opened this year beyond the city.

"The six colporters under my care are also doing a good work, and leading men to become Christians, as well as selling books. The more capable of them, also, hold services on Sundays to help out in the places that are inadequately provided for."

#### RIISING OPPOSITION.

Mr. Goddard, of Foochow, under date of August 18, reports some adverse currents which are affecting their work:—

"There appears to be the beginning of a new development in our mission field. After the Ku-cheng trouble the enemies of the faith for a while withdrew, frightened at what they had done, and at once a great ingathering began. Foreign ships of war were anchored in the harbor, rumors of foreign intervention were current, etc. In time this passed away. Affairs fell into the old ruts; no more offenders were punished, officials went scot-free, bad men who went into hiding began to emerge, criminals to return, those who had flocked into the church for expected gain began to be restless, those who had old feuds with Christians began to get even with them, until to-day we hear rumblings from half a dozen quarters about Foochow; the most foreboding being in regard to Dr. Rigg's (M. E.) well fare northeast of Shao-wu. In my own field of Inghok the trouble is gathering about Sing Kau, a city of 10,000 people, on the Inghok River, about eighty miles from Foochow, where I have this present spring opened a chapel; and also at Gá-liang, a smaller place twenty-five miles

from Foochow, but where we have had such wonderful success the past winter. Here oppressions are multiplying and the pastor is tired and discouraged. The chapel we were building there with the money from the Seneca, Kan., Christian Endeavor Society is brought to a standstill. I plan to go up there in September and hope I can then report a better outlook."

Mr. Goddard encloses a translation of a proclamation which was posted recently on the mission chapel at Sing Kau. It is milder in tone than many which have been posted, yet it breathes the same hostility to foreigners and especially to Christians. We print the translation here:—

#### PROCLAMATION.

"The church at Sing Kau has reopened. Elder of village has become Christian and destroyed ancestral tablets. Because of this we will not allow him to join us in the service in the ancestral temple. Foreigners at present are influential, I am sure, but soon their influence will be destroyed. At that time you must not repent. It will be too late, for his name has been entered in the church and cannot be erased. At present many men are talking about it, and so this elder is frightened; afraid he will be killed by people, so he dare not come to ancestral temple. The foreign dog is truly very unworthy. They injure a great many men by preaching his doctrines. When people go to dispute with them they will cause quarrels, and sometimes when they are unhappy they will bring their cards to the magistrate, and the man who disputes with them will be put in prison, and no man dare go to the magistrate and ask him to release this man, for every man is in favor of the foreigner. This is not a small matter. We ought to go to the foreign country and fire cannon at them. Foreigners have many men to go out to preach, but we must not listen to them. The doctrine taught by Confucius will never be changed, because it teaches us love, righteousness, faithfulness, and filial piety. Mr. Uong (a Christian) is truly a

very bad man. He looks at foreigners as his own ancestors and feels very proud, but his daughter does very improper things with foreigners. If this matter is not properly managed by magistrates, we are afraid the people will be obliged to do something.

"The writer is sorry that this dynasty is so weak that the foreigners have such great influence."

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### Shansi Mission.

#### STEADFAST UNDER PERSECUTION.

MR. WILLIAMS, of Taiku, writes:—

"I am happy to be able to report the steadfast purpose and faithful endurance of Brother Wang under persecution. He is a mat merchant in the city, and has been a simple, faithful Christian for some three years. It is the custom of the city to demand the mat shops to furnish large straw mats for awnings at the annual theatre held at the city courthouse in the interests of idolatrous temple worship. On the morning of the twenty-sixth of May, two official underlings called at his shop and notified Mr. Wang that he was to furnish mats that day. He told them that as a Christian he could not do it. They said he must or be beaten, and he replied that even then it would be impossible for him to do it. At noon they returned and took him to the courthouse, where he was chained with a heavy iron chain and placed under the scorching rays of the noonday sun.

"Mr. Lin, our Chinese helper, first heard of it and hastened at once to his aid. Then those of us who were at home met together in prayer for his deliverance. In about an hour Mr. Lin returned and reported that, on arriving at the courthouse, he found Mr. Wang chained as above described and surrounded by a crowd of deriding, reviling roughs. Mr. Lin asked what brought him here. On Mr. Wang's replying that he had listened to God rather than man, and refusing to do an idolatrous act, Mr. Lin said, 'Well, we will go in and see about it.' On com-

ing before the authorities, with whom he was acquainted, Mr. Lin said, 'Your chaining and abusing my friend and fellow-Christian in this manner is just as though you treated me in the same way.' Then they began to make false excuses, saying they did not know that Mr. Wang was a Christian, and admitted that they had received orders from the governor of the province to protect Christians according to treaty rights. On learning that Mr. Wang would not refuse to furnish mats for the regular courthouse summer awnings, they released him, and he returned with Mr. Lin a happy man, although he looked as though he had passed through a terrible experience.

"The affair has brought the church and her principles into publicity, especially before the shopmen of the city, and we cannot but praise God for the faithful example of her ideals held up to their gaze. We also thank him for hearing prayer in delivering his servant before suffering severe torture. I have no doubt it was the object of the underlings to extort money, as is so common in China, and that they dared not go further in this case. It is evident that the officials are fully informed as to the rights of Christians and their duty in regard to them; and I trust that, failing in this case, the effort may not be made again.

"While on a recent visit, twenty miles north of Taiku, I met three persons who, in their attitude toward Christianity, are representatives of three large classes of Chinese. One, who was a scholar, said that the Jesus doctrine was foolishness, that he himself knew more than Christ did. Another said that if in his village out of one hundred families fifty were Christian, his family would become Christian. The third class was represented by a woman who sometimes is willing to listen and sometimes is not, saying she is not ashamed to become a Christian, but that it is very unimportant. The man who said that the doctrine was foolishness reminds me of a scholar with a Chinese degree corresponding to our B. A., who spent a few days with us examining th



doctrine. Our faithful teacher, Lin, told him one day about the resurrection. He scoffed at the idea and said it was impossible, entreating Mr. Lin not to believe such a story. In the next prayer-meeting

Mr. Lin was discoursing on the same theme, when this Confucian scholar turned to the man sitting beside him and said, 'There he is preaching that doctrine again even after I told him it was n't true.'

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## Notes from the Wide Field.

### AFRICA.

UGANDA. — The English Church Missionary Society held a "Dismissal" service on July 23, sending forth seven new men and two unmarried ladies to Uganda, together with two missionaries returning to that country. All of this party are to be supported by private gifts or by groups of friends, so that their expenses are provided for. This is certainly a remarkable statement. At this farewell meeting, as it would be called in America, a map was exhibited of which Uganda was the centre, showing an area of 400 miles by 500, which is about one sixtieth of the area of Africa and contains one sixteenth of the population. This is the field which this mission has in view. One of the returning missionaries, Mr. Pilkington, who has been an active participant in the wonderful work going on in Uganda, indulged in this forecast. He hoped soon "to be present at another 'dismissal'—a dismissal in Uganda of missionaries from the Waganda to the nations round them, and to those on the coast. When this came about, there would be not merely the moral effect of the addition of new workers, but the testimony of a new nation, African and not English, from the interior and not from beyond sea. When the Mohammedans of the coast found that those whom they had formerly despised as 'Wa-shen-zi,' 'heathen,' were the messengers of the gospel to them, a most powerful impression would be created. Then how grand it would be if they could advance down the Nile valley! The way was already, or would soon be, open as far as Wadelai. 'If you want to evangelize the Soudan,' he cried, 'reinforce Uganda.'" To this magnificent prospect he added an appeal for prayer, especially for the native church.

ASHANTEE. — The attention of the world has been directed to this kingdom of West Africa in view of the British expedition of last year, which succeeded, without bloodshed, in establishing British suzerainty over the kingdom. The Ashantees are known as ferocious, especially delighting in the shedding of blood. The Basle Missionary Society has undertaken work among these people, and missionary Ramseyer, of that society, writes to the *Allgemeine Missions Zeitschrift* of the good results which have followed the British occupation at Coomassie. We take the following translation of his report from the *Chronicle* of the London Society: "It is no longer a dream! I am again in Coomassie, and can say that Coomassie is now a Basle missionary station. The Lord has heard the prayers of his children, and now we stand here, Brother Perregaux and myself, as free missionaries, and the whole of Ashantee lies open before us. Such a complete revolution has taken place in Ashantee beyond anything that I ever expected. Coomassie is an image of what is taking place all over Ashantee. A crowd of workmen are busy digging up the roots of the fallen fetish trees, under whose boughs so many human beings were slaughtered. The place of execution, close to the market, has been lightened, only a certain number of splendid trees being left standing; but at the feet of these still lie great heaps of human bones, though the officers tell me that they have been burning countless quantities of human bones for days. What abominations these bear witness to! And yet there are voices which declare loudly

that the English advance into Ashantee was a crime! One glance at this place of execution would silence them. . . . This afternoon the governor held a great assembly of chieftains, who came to sign their agreement as subjects of the English government. He spoke to them about missionary work, and declared that the whole country was now open to commerce and missions. We are greatly indebted to the governor for this mention of our mission and school work. It is a great kindness, and it is of real importance to us that the people should see and know that our work has the approval of the governor. We do not, indeed, wish to build upon princes, but we have a right to be thankful that the government recognizes our work. . . . The people rejoice that the missionary has come again; and our former imprisonment here now bears its good fruits. They told us plainly what rejoicing there is in the country that the English have come here. All wished for it, but no one dared to say it. The governor told us that in a town where he spent the night on his way up he caused the military band to play, and a woman could not resist dancing and singing to the music. He found out that every verse of her song ended thus: 'No more knife! No more knife!' In fact, in all the larger towns he had ordered the executioners' knives to be given up, and had declared that the occupation of the country by Europeans meant the abolition of human sacrifices and all the other abominations of cruelty previously in use."

BLANTYRE. — This station of the Established Church of Scotland, which is in the Shiré district in Central Africa some hundreds of miles from the mouth of the Zambesi, furnishes an illustration of the rapidity and extent with which Africa is opening to the world. It is said that a telegram from Blantyre to the secretary of the missionary society in Edinburgh reached him recently in about three hours. The natives in this region of Africa seem to be very apt pupils and efficient laborers. The little magazine, entitled *Life and Work*, published by the mission at Blantyre, says that they have never had a European printer or European instructor in the art of printing, but have picked up for themselves their knowledge "aided by what amateur counsel they could find."

MARRIAGE OF KHAMA. — It will be remembered that years ago one ground of difficulty between Khama and his heathen father was that he would not take a second wife. But his first wife having died, the king, since his return from England, has married Sefhakwane, the ceremony taking place at Phalapye on May 25, after the English custom. The bride was led into the church, passing up a double line of soldiers, the wedding march was played, and the bride and bridegroom were driven to the mission house, where over 500 guests were assembled.

#### INDIA.

PANDITA RAMABAI'S WORK. — This brave woman is still forced to contend with Hindus who are hostile to her benevolent work of trying to lift up the widows of India. It will be remembered that these Hindus have bitterly opposed her because, while she claimed that she was not seeking to make Christians of her pupils, these pupils yet did become Christians. Many of these students who have thus made confession of Christ have written a letter entirely exonerating the Pandita from the charge of having purposely influenced them, declaring that they had accepted Christ out of their own free choice. In the report of her work made to the Association which supports her, Ramabai describes a visit she had paid to some of the sacred places of the Hindus, which she declares are "veritable hells on earth," and are "the graveyards of countless widows and orphans." Travelers in India, especially in the northern sections where are the wonderful architectural edifices constructed by the early conquerors of India, are accustomed to laud these Moguls as men of many virtues as well as of great culture. But admiration for the works which they have left behind should not blind our eyes to

their moral corruptions and to the hideousness of their practices. For this reason we here give a quotation from Pandita Ramabai's account of what she saw at Agra, the site of the Taj Mahal. She says:—

"One day we went into the fort to see the grand palaces of the Mogul emperors. There we saw the great Khas Mahal, or the emperor's private palace, where he used to keep hundreds of beautiful women shut up for life. The guide showed us the Rani's private rooms, the gardens and grand marble buildings once occupied by the kings and queens. . . . I was not satisfied with seeing the outside beauty of those 'poems in marble,' but wished to see the dungeons and the place where the unfortunate women used to be confined and hanged at the pleasure of the king. The guide at first denied the existence of such places in the palace; but finally, on obtaining a promise to get a little more money for his trouble, he consented to show the dungeons. He opened a trapdoor on one side of the palace, let us in, and guided us about, showing us the many small and large underground rooms where the queens who had incurred the king's displeasure used to be shut up, tortured, and starved, until it pleased his majesty to set them free. The guide then lighted a big torch and took us to the farthest end of the prison into a room underneath the Saman Burj, or Jasmine Tower. The room was very dark, an octagonal, with a deep, dark pit in the centre, and a big beam placed on the walls right over that pit. This beam, beautifully carved, served for hanging the unfortunate women who once occupied the throne of the king as his queens, but had by some unknown cause fallen under his displeasure and had to suffer such a cruel and ignoble death. Their lifeless bodies were let down into that dark pit whence a stream carried them to the waters of the Jumna, to be eaten by crocodiles. Thus the poor, miserable wives of the Mogul emperors suffered torture and death in that dark hell-pit under the pleasure gallery, while their cruel masters and rivals sang songs, enjoyed life, and made merry over their grave in the beautifully decorated grand Saman Burj. I think but little of those lovely palaces, but always remember seeing that dark room and compare it with similar places of torture which exist in many sacred towers of India. If the walls of that horrible room had the power of speech, oh what stories of human cruelty and misery would they tell to-day!"

#### CHINA.

**HOPEFUL SIGNS.**—The London Missionary Society, like our own Board, is receiving cheering tidings from its missionaries in this empire. Dr. Muirhead reports from Shanghai that they are finding great encouragement in the addition of new members to the church, referring especially to one case, that of a literary graduate, who came from a city 1,000 miles distant, far removed from missionaries. It seems that this man had received a tract from a friend, and later on a copy of the Bible. This he read most diligently, and without guidance from any one began to believe fully in Jesus as his Saviour. Dr. Griffith John reports that the colporters in the Province of Hunan are greatly encouraged, and are calling upon him to visit Heng Chou in order to organize a church. There seems to be no difficulty in carrying on the work of preaching and bookselling, and evidently a great change for the better has come over the people. They are also convinced that a great change has come over Chou Han, the author of the scurrilous placards against Christianity which have been so widely disseminated. This man, it was hoped, was ready to come and see Dr. John, but pride and fear still held him back, though the colporters are convinced that he is deeply affected by Christian truth. In other districts, such as Yun Mung and Hian Kan, there are distinct movements in favor of the gospel. Altogether the missionaries of the London Society are greatly cheered by the outlook in China. Archbishop Deacon Wolfe, of the English Church Missionary Society at Foochow, writes of the condition of affairs in the

Province of Fuhkien: "In various parts of the country and in districts where until now everything seemed dead and every kind of work hopeless, suddenly such an interest has sprung up that literally hundreds flock to our Christian services. Just lately several deputations from a number of large towns and villages came and expressed in the name of several hundred families the desire that a preaching hall might be built in their villages and a teacher sent to them, that they might be instructed in the doctrines of Christianity. In some of these places hundreds of families have left off idol worship and have rented houses to serve as places of preaching." The Barmen missionaries send similar reports from the district of Tungkun.

#### MADAGASCAR.

THE London Missionary Society, while trying to be hopeful concerning the final results of the French occupation of Madagascar, is yet greatly disturbed by the reports which are sent it. The last number of the *Chronicle* makes the following sorrowful statement:—

"From all parts of the island the letters received by the last mail brought very bad news. The central portion—the capital and a few towns containing French garrisons excepted—was at the mercy of bands of lawless raiders dominated by an anti-foreign and anti-Christian spirit. Village chapels, schools, evangelists' houses, even dispensaries and a leper asylum, had been ruthlessly destroyed. In some districts the work of years appears to have been overthrown, and where a few weeks before fifty or sixty congregations had assembled, scarcely a tenth of that number remain. Many Christians have lost their all, not a few have been murdered in cold blood, and a large number have been grossly ill used. The worst feature in the movement is the intense heathenism that dominates it. Law-abiding, peaceful, well-behaved citizens suffer; the rowdy riffraff of the island is for the moment in power, excepting, as already stated, where French troops are stationed. Probably before now the measures taken by the Resident-General have proved effective and an improvement brought about, but it will take a long time to undo the mischief wrought."

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### Notes for the Month.

#### SPECIAL TOPIC FOR PRAYER.

*For a blessing to follow the Annual Meeting of the Board:* that with thanksgivings for the past there may be a resolute carrying out of the plans formed; that men and means may be speedily forthcoming for the maintenance of the missions; and that on the whole Church of God there may be such an outpouring of the Spirit that Christians shall be brought into full sympathy with Christ in his purpose to redeem the world.

#### ARRIVALS IN THE UNITED STATES.

- July —. At Vancouver, Rev. J. E. Walker, of the Foochow Mission.
- September 4. At New York, Rev. and Mrs. Geo. D. Marsh, of the European Turkey Mission.
- September 15. At New York, Rev. John S. Chandler and wife, of the Madura Mission.
- September 18. At New York, Miss Grace N. Kimball, M.D., of the Eastern Turkey Mission.
- October 1. At New York, Miss Agnes M. Bigelow, of the Zulu Mission.
- October 7. At New York, Rev. A. W. Stanford, of the Japan Mission; Mrs. Stanford arrived in this country July 14.

#### DEATHS.

- August 29. At Umzumbe, Natal, Rev. H. M. Bridgman, for thirty-six years a missionary among the Zulu Mission. (Further notice next month.)
- October 11. At Auburndale, Mass., Rev. Crosby H. Wheeler, D.D., of the Eastern Turkey Mission. (See page 440.)

## Donations Received in September.

## MAINE.

Augusta, James W. Bradbury,	100 00
Bangor, Central ch., Special gift, 100;	
Hammond-st. ch., Special gift, 75,	175 00
Brewer, 1st Cong. ch. and so.	15 00
Bucksport, Elm-st. Cong. ch. and so.	38 03
Dennysville, Cong. ch. and so.	23 25
Portland, West Cong. ch. and so., 30;	
St. Lawrence-st. Cong. ch. and so.,	10
Sherman Mills, Washburn Memorial	40 00
ch.	
Wilton, Cong. ch. and so.	5 25
Windham, Cong. ch. and so.	10 50
Winslow, Cong. ch. and so.	2 00
	15 50—424 53

## NEW HAMPSHIRE.

Centre Sandwich, L. W. Stanton,	5 00
Colebrook, Cong. ch. and so.	10 00
Concord, Friend,	5 00
East Moreland, Friends,	3 00
Francesstown, M. O. Willard,	100 00
Franconia, Cong. ch. and so.	1 50
Hampton Falls, Friends for "Forward	
Movement,"	1 00
Haverhill, Cong. Sab. sch., for "For-	
ward Movement,"	11 00
Hollis, Cong. ch. and so., for Debt,	3 25
Jaffrey, Cong. ch. and so.	14 43
Lyme, Sarah D. Converse,	5 00
Walpole, Cong. Sab. sch., for "For-	
ward Movement,"	7 00
West Lebanon, Cong. ch. and so.	6 02—172 20

Legacies.—Dublin, Mrs. Lucy B.	
Richardson, by Luther P. Eaton,	150 00
Ex'r,	
Penacook, Rev. A. N. Fiske, to	
const. CHARLES A. FISKE, Mrs.	
ELLEN M. SHERFARD, JOHN W.	
FISKE, and M. ANNIE FISKE,	
H. M.	500 00—650 00
	822 20

## VERMONT.

Battleboro, Centre Cong. ch. and so.,	
m. c.	17 39
Cornwall, Y. P. S. C. E., for "For-	
ward Movement,"	10 00
Essex Junction, Cong. ch. and so.	6 30
Georgia, Cong. ch. and so.	8 00
Lowell, Mrs. L. P. Atwood,	3 25
Montpelier, Bethany Cong. ch. and	
so.	43 64
Norwich, Cong. ch. and so.	20 00
Salisbury, Cong. ch. and so.	6 00
West Brattleboro, Cong. ch. and so.	25 75
Wilton, Cong. ch. and so.	15 70—156 03

Legacies.—Essex, N. Lathrop, by	
A. A. Slater, Adm'r,	13 00
	169 03

## MASSACHUSETTS.

Abington, 1st Cong. ch. and so.	10 00
Auburndale, Cong. ch. and so.	20 75
Boston, Allston ch., 50; Y. P. S. C.	
E. of 2d church, Dorchester, for	
salary Dr. F. C. Wellman, 100,	150 00
Brookline, Harvard ch. (of wh. 25	
from E. A. Norton, for Debt),	163 45
Cambridgeport, Pilgrim ch. and so.	26 12
Concord, Trinitarian Cong. ch. and	
so.	27 51
Curtisville, Cong. ch. and so.	18 38
Douglas, Cong. ch. and so.	5 00
Dracut Centre, Cong. ch. and so.	12 14
East Charlemont, Cong. ch. and so.	13 73
Everett, Mystic Side Cong. ch. and	
so.	9 36

Gardner, Mrs. J. C. Bryant,	5 00
Granby, Church of Christ (of wh. 2	
for "Forward Movement"),	7 00
Greenfield, Mrs. Mary K. Tyler, for	
Van,	15 00
Hamilton, Cong. ch. and so.	1 25
Haverhill, Union Cong. Y. P. S. C.	
E., for the "Forward Movement,"	
so; Union Cong. ch., 10; Abbie E.	
Welch, 15,	45 00
Huntington, 1st Cong. ch. and so.	2 00
Hyde Park, 1st Cong. ch. and so.	36 76
Linden, Mrs. Goodhue,	2 00
Lynnfield Centre, A friend,	5 00
Mansfield, Cong. ch. and so.	11 00
Middletown, Cong. ch. and so.	2 70
Monson, Cong. ch. and so.	18 34
Newton, Eliot ch.	200 00
Newton Centre, 1st Cong. ch., Extra-	
cent-a-day-Band,	40 00
Newton Highlands, A Christian En-	
deavorer,	1 00
North Brookfield, 1st Cong. ch. and	
so.	30 47
Peru, Cong. Sab. sch., for "Forward	
Movement,"	3 45
Pittsfield, 1st Cong. Sab. sch., for	
"Forward Movement,"	57 35
Princeton, Y. P. S. C. E., for "For-	
ward Movement,"	30 25
Quincy, R. D. C.	25 00
Rochester, 1st Cong. ch., for "For-	
ward Movement,"	20 00
Royalston, 1st Cong. ch.	6 35
Shrewsbury, Cong. ch., Friend, 5;	
Y. P. S. C. E., for "Forward Move-	
ment," 25,	30 00
Somerville, Prospect Hill ch.	55 43
South Byfield, Cong. ch. and so.	18 00
South Framingham, Grace Cong. ch.	
and so.	61 13
Springfield, First ch. (of wh. 50 for	
Debt), 545-75; South Cong. ch. and	
so., 100,	645 75
Wakefield, Cong. ch. and so.	40 89
Webster, 1st Cong. ch.	50 00
West Boylston, Cong. ch. and so.	5 25
Winchendon, C. L. Beals, to const.	
Mrs. HARRIE M. BEALS, H. M.	100 00
Worcester, Union ch. (of wh. 1.83	
from Cent-a-day Band) of wh. 5 for	
Debt, 69.71; M. P. Higgins, for	
Debt, 25; Mrs. Mary C. Ford, for	
do., 25; H. B. Lincoln, for do., 50;	
Plymouth Cong. ch. (of wh. 25 from	
Mrs. C. H. Stearns), for "Forward	
Movement," 45.99; Plymouth Y. P.	
S. C. E., for "Forward Movement,"	
6; Belmont Cong. Sab. sch., for do.,	
25; A friend, for do., 25; Park	
Cong. ch., Ezra Sawyer, 25. Cor-	
rection: In April Herald, of 56	
credited to Piedmont ch. for the	
Debt, 31 should have been credited	
to Belmont ch.,	306 63—2,325 64

Legacies.—Boston, Arabella P.	
Moulton, by E. W. Noyes and	150 00
J. F. Pierce, Ex'r's,	2,475 64

## RHODE ISLAND.

Barrington, Cong. ch. and so.	60 00
Providence, Beneficent Cong. ch. and so.	245 98
Slatersville, Y. P. S. C. E. and Sab.	
sch., for "Forward Movement,"	13 00
—, For Christ and the Church,	100 00—415 98

## CONNECTICUT.

Ansonia, 1st Cong. ch., for "Forward	
Movement,"	58 64
Burlington, Cong. ch. and so.	5 11



Central Village, Y. P. S. C. E., for "Forward Movement,"	1 00
Goshen, Mrs. Moses Lyman,	10 00
Guilford, 1st Y. P. S. C. E., for "For- ward Movement,"	50 00
Hartford, Y. P. S. C. E. of Windsor- ave. Cong. ch., 42.25, and do. of 1st Cong. ch., 10.25, both for "Forward Movement,"	51 50
Higgenum, Cong. ch. and so.	22 00
Meriden, Center Cong. Sab. sch., for "Forward Movement,"	26 70
Middletown, 1st Cong. ch., 30.51;	
South ch., for native worker, 50,	80 51
New Haven, Joseph Porter, for Debt,	50 00
New Britain, South ch., A friend, for missionaries in Turkey,	25 00
New London, Y. P. S. C. E. of ad Cong. ch., for Debt, 25; First ch. of Christ, m. c., 13.45; A friend, 15,	53 45
Nepaug, Cong. ch. and so.	4 00
Norfolk, Cong. ch. and so.	216 36
Norwich, Greenville Y. P. S. C. E., for "Forward Movement,"	4 00
Somersville, Cong. ch. and so.	13 15
Southport, Cong. ch., add'l, 10; Eliza A. Bulkley, 150,	160 00
Stonington, Pawcatuck Cong. ch.	11 00
Suffield, Cong. ch.	3 66
Thomaston, 1st Cong. ch.	5 86
Trumbull, Cong. ch.	5 77
Warren, Cong. ch.	22 00
West Stafford, Cong. ch.	9 00
West Suffield, Cong. ch.	4 10—887 01
<i>Legacies.</i> —Bristol, Andrew Ingra- ham, by W. A. Ingraham, Ex'r,	80 00
Marlborough, Charles Buell, add'l,	6 00—86 00

973 01

## NEW YORK.

Albany, Mrs. G. C. Treadwell,	50 00
Brooklyn, South Cong. ch., 100;	
Tompkins-ave. Y. P. S. C. E., for "Forward Movement," support Rev. H. M. Allen, 100; Bushwick-ave. Y. P. S. C. E., for "Forward Move- ment," 5,	205 00
New York, Broadway Tabernacle, J. Howard Sweetser, 100, and Y. P. S. C. E., 25, both for Debt; H. S. Gordon, for Debt, 50; "W. C. C.," 10,	185 00
Sherburne, Cong. Sab. sch.	27 25
Syracuse, Plymouth Cong. ch., for salary Rev. C. C. Tracy, 80; Rev. E. Curtis, 5,	85 00
Utica, Plymouth Y. P. S. C. E., for "Forward Movement,"	5 00
West Bloomfield, Cong. ch.	33 60—590 85
Less Gaines, N. Y., returned,	9 84

581 01

## PENNSYLVANIA.

Cambridgeboro, Woman's Mis. Soc.	5 00
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## MARYLAND.

Frostburg, Cong. ch.	2 00
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## DISTRICT OF COLUMBIA.

<i>Legacies.</i> —Washington, William Webb, by J. M. Vale, less expenses,	6 00
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## NORTH CAROLINA.

Raleigh, Cong. ch.	3 00
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## FLORIDA.

Georgianna, Mrs. Mary C. Munson,	5 00
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## TENNESSEE.

Harriman, Rev. C. B. Riggs, for the Debt,	5 00
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## ARKANSAS.

Siloam Springs and Gentry, Friends, by E. H. Price,	1 50
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## TEXAS.

El Paso, Mexican Cong. ch.	6 10
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## INDIANA.

Elkhart, Cong. ch. (of wh. 50 for Debt), 62; Cong. Sab. sch., for "Forward Movement," 6,	68 00
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## MISSOURI.

Sedalia, 1st Cong. ch., for Debt,	2 00
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## OHIO.

Cleveland, Euclid-ave. Cong. ch., 51.32; Euclid-ave. Y. P. S. C. E., for "Forward Movement," 180;	
Hough-ave. Y. P. S. C. E., for "Forward Movement," 1,	232 32
Cora, John R. Jones,	5 00
Ellsworth, Mrs. B. W. Allen,	10 00
Fairport Harbor, Rev. M. B. Morris and family,	5 00
Fredericksburg, Y. P. S. C. E., for "Forward Movement,"	20 00
Hudson, Cong. ch.	12 00
Huntsburg, Cong. ch.	15 05
Madison, Central Cong. ch.	5 89
Marietta, Harmar Cong. ch.	3 88
Marseilles, Pleasant Grove Sab. sch., for work in Ceylon,	2 10
Litchfield, Cong. ch.	3 25
Loram, Cong. ch.	2 10
Oberlin, One of the children,	25 00
Painesville, 1st Cong. ch., add'l,	3 49
Vaughnsville, Cong. ch.	3 35
West Andover, Cong. ch.	10 63—359 06

## ILLINOIS.

Batavia, Cong. ch.	43 06
Chicago, Chicago Theol. Sem., for support Rev. C. N. Ransom, 269.27;	
Union Park Y. P. S. C. E., for the "Forward Movement," 6.50; First ch., V. B. Andrus, 10; W. D. Mac- kenzie, for the Debt, 30; G. H. Gil- bert, for do., 25, and Rev. J. B. Sil- cox, for do., 50,	390 77
Elmwood, Cong. ch.	8 00
Hinsdale, Cong. ch.	44 82
Kangley, Cong. ch.	6 00
Lake Forest, Rev. W. A. Nichols,	10 00
Lockport, Cong. ch.	18 31
Metamora, Christian Union,	3 67
Oneida, Cong. ch. and Sab. sch.	22 50
Pittsfield, C. F. Chapman, for Debt,	25 00
Roseville, Cong. ch.	14 10
Wayne, Cong. ch.	37 00—625 23

## MICHIGAN.

Calumet, Cong. ch.	42 79
Hilliards, Cong. ch.	3 00
Lansing, Plymouth Cong. ch., C. B. Stebbins,	30 00
Northport, Rev. W. H. Hurlbut,	10 00
St. Clair, Cong. ch.	10 00
Three Oaks, Cong. ch., 51.70; Rev. Frank Fox, for Debt, 10.30,	62 00
Vernon, Cong. ch.	9 50—167 99

## WISCONSIN.

Bristol and Paris, Cong. ch.	18 08
Janesville, 1st Cong. ch., to const. FREDERICK STARR ELDRED, H. M.	100 00
La Crosse, 1st Cong. ch.	71 14
Menasha, Jun. C. E. S., for "Forward Movement,"	18 50
Pewaukee, Cong. ch.	1 00
Platteville, Cong. ch.	2 50

Racine, Welsh Cong. Sab. sch., for "Forward Movement,"	5 07
Raymond, Cong. ch.	5 00
Ripon, 1st Cong. ch.	64 00
Saxeville and Burr Oak Valley, Friends,	3 50
Whitewater, Cong. ch.	18 00—306 79

## IOWA.

Avoca, Ger. Cong. ch.	3 00
Chester Center, Cong. ch.	6 35
East Des Moines, Pilgrim Cong. ch.	8 50
Fayette, Cong. ch.	13 59
Galt, Cong. ch.	2 90
Gilbert Station, Cong. ch.	6 60
Mount Pleasant, Cong. ch., for Debt,	6 00
Newtonville, Cong. ch.	4 00
Nevinville, La. Mis. Soc.	3 00
Otho, Cong. ch., 11; Elkhorn, Br. Cong. ch., 7,	18 00
Prairie City, 1st Cong. ch.	8 36
Quasqueton, Cong. ch.	9 50
Reinbeck, La. Mis. Soc.	16 00
Sibley, Rev. C. H. Seccombe,	5 00
Strawberry Point, Cong. ch.	4 75
Toledo, Cong. ch.	8 25
Wayne, Cong. ch.	4 55
Webster City, 1st Cong. ch.	25 00—153 35

<i>Legacies.</i> —Iowa City, Alfred Woods, by Ezra Nuckolls, Ex'r, add'l,	33 34
	186 69

## MINNESOTA.

Clear Water, Cong. ch., for Armenia,	1 40
Glyndon, Cong. ch. and Sab. sch.	10 57
Hasty, Cong. ch., for Armenia,	2 10
Morristown, Cong. ch., for "Forward Movement,"	2 00
Waterville, Cong. ch., for "Forward Movement,"	2 00—18 07

## KANSAS.

Brookfield, Cong. ch.	3 60
Council Grove, Cong. ch., for "For- ward Movement,"	30 00
Galena, C. A. Hubbard,	5 00—28 60

## NEBRASKA.

Arlington, Cong. ch.	9 66
Beatrice, Rev. G. W. Crofts,	10 00
Havelock, La. Aid Soc., for Armenia,	2 00
Winer, Cong. ch.	3 00—24 66

## CALIFORNIA.

Berkeley, Lorin Cong. ch.	4 00
Elliott Prairie, Cong. ch.	1 52
Ferndale, Cong. ch.	12 50
San Francisco, Cong. Ass'n Chinese Christians, 14-30; J. T. Bowers, for Debt, 10,	24 30
San Francisco, Wm. L. Irvine,	1 00
San Jose, Friends in Cong. ch., for Debt,	2 00
Santa Ana, 1st Cong. ch.	5 00
Sunol, Cong. ch.	3 00—53 32

## OREGON.

Hubbard, Cong. ch.	7 70
Portland, Ebenezer Y. P. S. C. E., for "Forward Movement,"	5 00
Smyrna, Cong. ch.	2 83—15 53

## COLORADO.

Boulder, Cong. ch.	16 00
Globeville, Ger. Cong. ch.	1 75
Pueblo, Cong. ch.	2 00—19 75

## WASHINGTON.

Seattle, Taylor Cong. ch.	5 00
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## SOUTH DAKOTA.

Milbank, Mrs. A. D. Hall,	1 00
Yankton, 1st Cong. ch.	85 00—86 00

## DOMINION OF CANADA.

FROM THE CANADA CONGREGATIONAL FOREIGN  
MISSIONARY SOCIETY.Rev. W. T. Gurn, Montreal, *Treasurer.*

For the Canadian Station, West Cen- tral Africa Mission, add'l,	137 50
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FOREIGN LANDS AND MISSIONARY  
STATIONS.

AUSTRIA.—Hungary, Mr. Kovarik, Fl. 3=1.20; do., Alois Kovarik, Fl. 1.50=60c.	1 80
CHINA.—Lin Ching, Rev. H. P. Per- kins, for Debt, 25; Pao-ting-fu, Kao Keng Chai, 15c.; Tung-cho, Y. M. C. A., for pupil in Mission School in Africa, 20,	45 15
WEST CENTRAL AFRICA.—Chisamba, Rev. and Mrs. W. T. Currie,	47 50—94 45

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For trav. exp. Miss Margaret W. Melville,	279 73
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FROM WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer.*

8 42

FROM WOMAN'S BOARD OF MISSIONS FOR  
THE PACIFIC.Miss Bessie B. Merriam, Oakland, California,  
*Treasurer.*

1,477 50

For native teacher Gilbert Islands,	25 00—1,502 50
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## MISSION SCHOOL ENTERPRISE.

MAINE.—South Berwick, Y. P. S. C. E., Two-cents-a-week Fund,	7 45
NEW HAMPSHIRE.—Derry, 1st Cong. Sab. sch.	5 00
VERMONT.—Danville, Y. P. S. C. E., 5; Westford, Y. P. S. C. E., 2,	7 00
MASSACHUSETTS.—Boston, Y. P. S. C. E., Allston, 13-33; Danvers, Maple-st. Sab. sch., 50; Haverover, ad Y. P. S. C. E., 5; Sharon, Y. P. S. C. E., 7; Turner's Falls, Y. P. S. C. E., 9,	84 33
RHODE ISLAND.—Woonsocket, Globe Y. P. S. C. E.	11 00
CONNECTICUT.—Hartford, 1st Y. P. S. C. E., 10; Wethersfield, Cong. Sab. sch., 25,	35 00
NEW YORK.—Jamestown, 1st Y. P. S. C. E.	5 00
MISSOURI.—Republic, Cong. Sab. sch.	5 00
OHIO.—Lenox, Y. P. S. C. E.	5 00
MINNESOTA.—Winthrop, Busy Bees for Ar- menia,	5 00
NEBRASKA.—Havelock, Cong. Sab. sch., 1.50, and Y. P. S. C. E., 1.50; McCook, Y. P. S. C. E., 1.34,	4 34
IOWA.—Cromwell, Y. P. S. C. E., 7.60; Grinnell, Y. P. S. C. E., 2,	9 60
ILLINOIS.—Sycamore, Y. P. S. C. E.	10 00
MICHIGAN.—Three Oaks, Jun. C. E. S.	10 00
WISCONSIN.—Lancaster, 1st Cong. Sab. sch., 6; Windsor, Y. P. S. C. E., 25,	31 00
SOUTH DAKOTA.—Chamberlain, Y. P. S. C. E.	8 43
	243 15

## CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — Cohasset, 2d Cong. ch.	8 85
CONNECTICUT. — Plainville, Cong. Sab. ch., 10; Southport, Y. P. S. C. E., 2.80,	12 80
ILLINOIS. — Englewood, E. H. T., 1.50; Joy Prairie, Cong. Sab. sch., 9.44,	10 94
	38 59

## THE SUNDAY-SCHOOL AND CHRISTIAN ENDEAVOR QUICK RELIEF FUND.

CONNECTICUT. — Hadlyme, Cong. Sab. sch.	5 00
OHIO. — Painesville, 1st Cong. Sab. sch.	5 00
MISSOURI. — Kansas City, Olivet Y. P. S. C. E.	5 00
ILLINOIS. — Amboy, Y. P. S. C. E., 5; do., Jun. C. E. S., 2; Glenwood, Cong. Sab. sch., 31.35; Hillsboro, Y. P. S. C. E., 3.10; Oak Park, 2d Cong. Sab. sch., 50.	91 38
MICHIGAN. — Butterut, Y. P. S. C. E., 3.25; Clio, Cong. Sab. sch., 2.15; Lansing, Plymouth Y. P. S. C. E., 5; Olivet, Y. P. S. C. E., 10.	20 40
WISCONSIN. — Eagle River, Y. P. S. C. E., 5.50; Oaseo, King's Daughters, 1.20; West Superior, Hope Cong. Sab. sch., 2.	8 70
IOWA. — Davenport, Y. P. S. C. E., 5; Dunlap, Y. P. S. C. E., 10.92; Magnolia, Cong. Sab. sch., 6.60; Osakloosa, Y. P. S. C. E., 3.50.	26 02
MINNESOTA. — Barnesville, Y. P. S. C. E., 2; Minneapolis, Fifth-ave. Cong. Sab. sch., 7.46; do., First Cong. Sab. sch., 1; do., Mizpah Cong. Sab. sch., 2.25; Pelican Rapids, Cong. Sab. sch., 1.	13 71
KANSAS. — Blue Rapids, Cong. Sab. sch., 5; Brookville, Y. P. S. C. E., 1.50; Diamond Springs, Cong. Sab. sch., 3.25.	9 75
NEBRASKA. — Campbell, Cong. Sab. sch., 61c.; Hastings, Cong. Sab. sch., 5; do., Y. P. S. C. E., 2.25; Madrid, Y. P. S. C. E., 40c.; Wallace, Y. P. S. C. E., 3.	11 26
SOUTH DAKOTA. — Bryant, Y. P. S. C. E., 1; Centerville, Y. P. S. C. E., 2; Rapid City, Cong. Sab. sch., 3.	6 00
	202 22

## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — East Otisfield, Mrs. S. K. Loring, 5; and Hattie J. Loring, 2, both for student aid, care Rev. Robert Chambers; Norway, Miss S. A. Holt, for student aid, care Rev. Robert Chambers, 5.	12 00
VERMONT. — Georgia, Cong. ch. and Sab. sch., for use of Rev. A. W. Clark, 15; Norwich, Cong. Sab. sch., for use of Dr. F. L. Kingsbury, 5.	20 00
MASSACHUSETTS. — Cambridgeport, Pilgrim Cong. ch., for work of Rev. J. K. Browne, 21.05; East Bridgewater, Union Sab. sch., for catechist, care Rev. J. E. Tracy, 25; East Douglass, Y. P. S. C. E., for student Tungcho College, 35; Montague, Friend, by Rev. Lyman Bartlett, for work, care Rev. J. P. McNaughton, 30; Newton Highlands, Y. P. S. C. E., for work, care Mrs. R. Winsor, 24; Rockland, 1st Y. P. S. C. E., for use of Dr. M. A. Holbrook, 10; Springfield, Mrs. R. C. Merriam, for hospital, Aintab, 10; Winchendon, North Cong. ch., Children's Mission Band, for use of Miss E. M. Blakely, 10; Worcester, A. K. Yousuf, for work, care Rev. C. F. Gates, 5; —, A friend, for work, care Rev. E. S. Hume, 15.	175 05
RHODE ISLAND. — Howard, Annie A. Wickett, for pupil, care Miss E. M. Blakely.	30 00
CONNECTICUT. — Hartford, Asylum Hill Cong. ch., for Boys' Boarding School, Kalgan, 35.94; Huntington, W. C. T. U., for work, care Rev. W. L. Beard, 5; New Haven,	

A. J. Osgood, for use of Rev. G. H. Hubbard, 5; Sound Beach, Pilgrim Jun. C. E. S., for use of Miss E. G. Wyckoff, 6.50; Southport, Mrs. W. D. Gookin, for work, care Rev. G. D. Wilder, 25.	77 44
NEW YORK. — Brooklyn, Lewis-ave Cong. Sab. sch., for work, care Miss Fidelity Phelps, 25; New York, Mrs. A. H. Smith, for deformed child, care Mrs. B. N. Bridgman, 5; Rochester, Miss J. A. Bradbury, for use of Misses C. E. Bush and Hattie Seymour, 20; South Hartford, Y. P. S. C. E., for use of Rev. G. D. Wilder, 20.	70 00
NEW JERSEY. — Glen Ridge, Y. P. S. C. E., for native helpers, care Rev. H. N. Barnum, 30; do., Cong. ch., T. M. Nevius, for native preacher, care Rev. E. P. Holton, 20; Westfield, Cong. ch., J. L. Clayton, for native preacher, care Rev. J. E. Tracy, 15.	65 00
OHIO. — Litchfield, Cong. Sab. sch., for use of Mrs. M. C. Sibley, 6.25; South New Lyme, New Lyme Institute for Hinga Library, Japan, 5.	11 25
ILLINOIS. — Evanston, W. H. Rice, for native agencies, West Turkey.	5 00
WISCONSIN. — Beloit, 1st Cong. Sab. sch., for pupil, care Miss J. E. Chapin, 40; Burlington, Pettibone Memorial Fund, for use of Rev. C. F. Gates, 30; Milwaukee, Plymouth Y. P. S. C. E., for use of Miss E. M. Stone, 25.	95 00
MICHIGAN. — Vernon, Y. P. S. C. E., for boy, care Rev. H. G. Bissell, 5; and Jun. C. E. S., for do., 5.	10 00
MINNESOTA. — Mankato, Cong. ch., for pupil, care Miss Laura Farnham,	10 00

## CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal, Canada,  
*Treasurer.*

For use of Rev. F. W. Read,	10 00
For use of Rev. W. T. Currie,	2 50
For boys care Rev. W. T. Currie,	50 00—62 50
INDIA. — Bombay, Lend-a-hand Band and Women's Society, for use of Miss Nancy Jones,	3 00
JAPAN. — Osaka, Miss Julia A. E. Gulick, for work, care Rev. H. N. Barnum, 10; —, Rev. and Mrs. C. A. Clark, for evang. work, care Rev. D. W. Learned, 50,	60 00

## MISSION WORK FOR WOMEN.

Miss Ellen Carruth, Boston, *Treasurer.*

For student, Euphrates College,	5 00
For work, care Miss E. C. Wheeler,	15 00
For work, Euphrates College,	42 34
For do.,	10 00
For work, care Mrs. H. N. Barnum,	1 00
For use of Miss Ellen M. Pierce,	6 00
For use of Miss F. E. Burrage,	17 00
For use of Mrs. H. C. Hazen,	25 00—121 54

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer.*

For trav. exp. Miss E. M. Chambers,	58 80
For pupil, care Miss Anstice Abbot,	17 50
For work, care Mrs. E. S. Hume,	33 00
For Bible-woman, Sivas,	6 11—115 41
	943 19
Donations received in September,	10,366 40
Legacies " " " "	938 34
	11,304 74

# FOR YOUNG PEOPLE.

## NARAYAN, A BRAHMAN BOY.

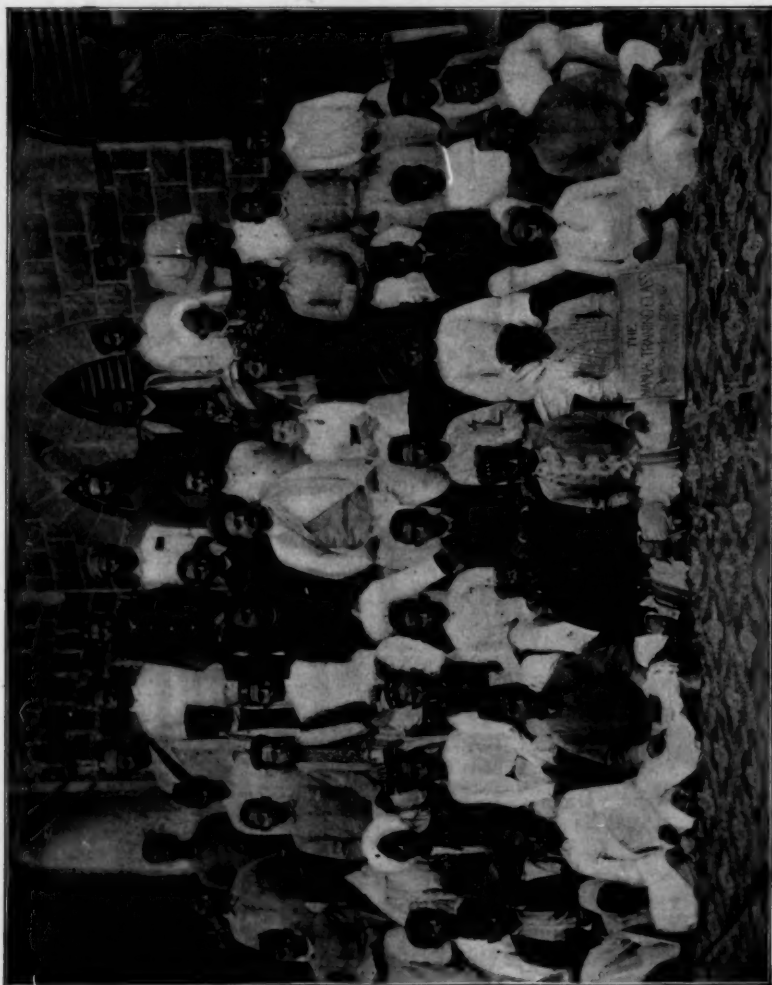
BY REV. JAMES SMITH, OF AHMEDNAGAR, INDIA.

NARAYAN is the name of a young man who as a boy of ten or twelve years was brought to a missionary in Ahmednagar some sixteen years ago. He was a very small boy for his years, looked half starved, which he really was, and was half clad in dirty cotton rags. He was begging for money to buy food, not for food itself, for he was a Brahman, and dare not, therefore, eat anything that had been touched by any one but a Brahman. The missionary was new to India, and could understand little of his story, but gave him a few cents and asked him to come again. And come again he did. After the third or fourth visit he was given a clean suit of clothes, for which his large dark eyes looked the gratitude he felt.

For some months after this, Narayan did not return to the mission house, and all efforts to find his whereabouts were unsuccessful. One day, however, when all hope of seeing him again had nearly failed, he returned, but could not be induced to enter the house, though he was not averse to talking about where he had been and other matters. During the conversation, lest he should be thought ungrateful, he explained that his relations had inquired where he had got his new clothes, and had told him if he ever went to see the missionary again they would "break his legs." They had also told him that if he went inside the mission house the missionary would "catch him and make him a Christian." He admitted that he was afraid of being made a Christian, though he did not know what that meant, and he did not want, in any case, to disobey his relatives.

These relatives were propitiated, however, by the missionary's paying Narayan's tuition fees at an English school in the town, and for a year all went well. Narayan made rapid progress in English, and two or three times a week made visits to the mission house, sometimes to get assistance in the preparation of his lessons, sometimes to pay a friendly visit. All this while, however, though his clothes were more respectable than they had been before, Narayan's eyes were sunken, his chest flat, and his neck so small that it could almost be spanned by a hand. He made his home with his widowed mother at his uncle's house. This uncle was an officiating Brahman priest, whose income was not large enough for his own family, and hence Narayan and his mother were very unwelcome guests. Narayan became more and more obnoxious to this uncle as his intelligence began to expand under the influence of the school and frequent visits to the mission house. One night Narayan was almost expelled from his home for asking questions about some Hindu legends which his uncle was reading with great solemnity to the family. When he read of the rakshas (giant) who "swal-

lowed the world at one gulp," Narayan asked what the rakshas stood upon after he had swallowed it! The next morning he naively told the missionary about the "conundrum" he had proposed, and his narrow escape from expulsion, and was advised not to ask his uncle any more hard questions. One day Narayan proposed that the missionary should open an English school, and after much



JUNIOR CLASS OF MANUAL TRAINING SCHOOL, AHMEDNAGAR.

prayerful consideration and months of planning, the school was opened to bring the missionary into closer contact with Narayan and others like him. This is the school shown in the illustration on a following page, in which nearly 100 Christian boys and more than 200 Hindus, Mohammedans, and others are now receiving



a Christian education. Narayan attended the school for three or four years, and though not a brilliant student, won the love of all his teachers and fellow pupils by his gentle ways and the earnestness with which he prepared his daily tasks.

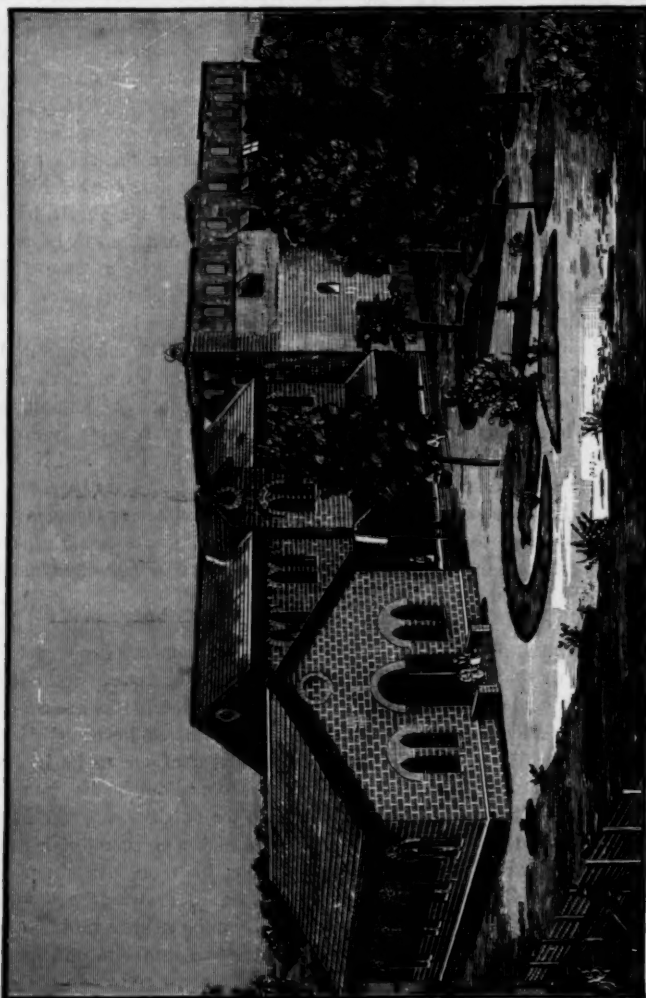
When Narayan's aunt became ill his distress was most painful. He nursed her with the greatest solicitude, got medicines from a European doctor for her, and administered them himself whenever he was allowed by her ignorant friends to do so. When they were convinced that there was no hope of her recovery, they allowed him to bring the doctor to see her, and even then her life and the life of her little babe might have been saved had the doctor's directions been followed. Narayan's entreaties were of no use. Charms and incantations were again resorted to, and the doctor's medicines were laid on the shelf and his directions treated with contempt. The morning after his aunt's death Narayan came to the mission house in great dejection. He told of his efforts, his entreaties, his watchings and nursings, and how all had been frustrated by ignorance and superstition. And, worst of all, his uncle had already gone at nine o'clock in the morning in search of another wife! It may be added that before noon he was betrothed, and the wedding took place a few days later!

Narayan and his mother were now turned out of doors. The relation that had bound him to this uncle had been dissolved by the death of his mother's sister. The uncle had a new wife to support, and could not afford to support *utter strangers*. The missionary would have found the means to support Narayan a short time longer in school, but his mother had to be provided for, and Narayan himself had been married many years before to a little girl, and her parents were clamoring for Narayan to support her. He was now seventeen or eighteen years old, and had passed an examination for a teacher's certificate, so with his still more valuable certificate of "exemplary conduct" he soon found employment in a mission school as a teacher.

Several years have passed since Narayan was obliged to leave school, and he has put his heart into his profession as few teachers do, but he has not given up his studies. He writes and speaks English with remarkable fluency and correctness, but his main study is still the Bible. During the years that he attended the mission school he became deeply interested in the Bible, and especially in the life of Christ. The life and teachings of Christ still continue to be his main subjects of study. He has a large circle of friends, too, whom he has interested in the same story. They all believe that Christ is the only Saviour, while Narayan openly confesses that He is his Saviour. He makes no secret of his faith, but publicly in large assemblies, and privately among his more intimate friends, declares his faith in Christ. With these friends he often visits the houses of missionaries and discusses with them his trials and conflicts until midnight, and never goes home without asking the missionary to pray with him and for him, after which he always prays himself — a Christian's earnest prayer in the name of Jesus.

Narayan's sorrows are all due to his mother, who is a superstitious old woman, but to whom he is passionately devoted. He ever mentions her with the tenderest regard, and he would rather suffer any sorrow on earth than allow her to suffer the slightest pain. When he speaks of Christ she puts her fingers in her ears and refuses to hear a single word. He has exhausted every art in his

endeavor to get a hearing for the "old, old story of Jesus and his love," but in vain. For Narayan to be baptized would be to drive his mother to commit suicide. She has threatened to do so several times, and he says Jesus would not have him be unkind to his mother. *He* was kind to *his* mother. He was kind and



COLLEGE AND HIGH SCHOOL AT AHMEDNAGAR.

loving to all and would have us do like him. He says, "I am not happy now. I cannot be happy as I am, but I am willing to suffer anything for my poor mother. When she is gone and I can do nothing for her, then I shall be baptized. Then my sorrow will be at an end."

Will my young readers pray that Narayan may be faithful unto death?

## MINUTES OF THE ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Eighty-seventh Annual Meeting in the First Congregational Church, Toledo, Ohio, October 6, 1896, at three o'clock in the afternoon.

### CORPORATE MEMBERS PRESENT.

#### *Maine.*

Rev. William P. Fisher, Brunswick.  
Clarence A. Beckwith, D.D., Bangor.

#### *New Hampshire.*

Samuel C. Bartlett, D.D., LL.D., Hanover.

#### *Massachusetts.*

Edwin B. Webb, D.D., Wellesley.  
Charles C. Burr, Esq., Auburndale.  
Elnathan E. Strong, D.D., Auburndale.  
Judson Smith, D.D., Boston.  
Hon. William P. Ellison, Newton.  
Hon. William H. Haile, Springfield.  
G. Henry Whitcomb, Esq., Worcester.  
Albert E. Dunning, D.D., Jamaica Plain.  
Rev. John R. Thurston, Whitinsville.  
Samuel E. Herrick, D.D., Boston.  
Charles H. Daniels, D.D., Newton.  
Smith Baker, D.D., East Boston.  
James L. Barton, D.D., Newton Centre.  
Charles A. Hopkins, Brookline.  
Frank H. Wiggin, Boston.

#### *Connecticut.*

Charles R. Palmer, D.D., Bridgeport.  
Lewellyn Pratt, D.D., Norwich.  
Waterman R. Burnham, Esq., Norwich.  
Justin E. Twitchell, D.D., New Haven.  
Edward W. Marsh, Esq., Bridgeport.  
Charles M. Lamson, D.D., Hartford.

#### *New York.*

Richard S. Storrs, D.D., LL.D., Brooklyn.  
Zebulon S. Ely, Esq., New York City.  
D. Willis James, Esq., New York City.  
Edward N. Packard, D.D., Syracuse.  
Henry A. Stimson, D.D., New York City.  
Charles C. Creegan, D.D., New York City.  
Franklin S. Fitch, D.D., Buffalo.  
Lucien C. Warner, M.D., New York City.  
Robert R. Meredith, D.D., Brooklyn.  
J. J. McWilliams, Buffalo.  
David A. Thompson, Albany.

#### *New Jersey.*

William Hayes Ward, D.D., Newark.

#### *Ohio.*

James H. Fairchild, D.D., Oberlin.  
James Brand, D.D., Oberlin.  
Washington Gladden, D.D., Columbus.  
Walter A. Mahony, Esq., Columbus.  
T. E. Monroe, D.D., Akron.

#### *Illinois.*

Edward P. Goodwin, D.D., Chicago.  
E. W. Blatchford, Esq., Chicago.  
Simon J. Humphrey, D.D., Chicago.  
Moses Smith, D.D., Glencoe.  
Charles H. Case, Esq., Chicago.

James G. Johnson, D.D., Chicago.  
Franklin W. Fisk, D.D., Chicago.  
J. K. Scarborough, Esq., Payson.  
William H. Rice, Esq., Chicago.  
William E. Hale, Esq., Chicago.  
G. S. F. Savage, D.D., Chicago.  
J. M. Sturtevant, D.D., Aurora.  
E. H. Pitkin, Esq., Ridgeland.  
Rev. A. N. Hitchcock, Ph.D., Chicago.  
Jean F. Loba, D.D., Evanston.  
Willard Scott, D.D., Chicago.  
Rev. Joseph H. Seiden, Elgin.

#### *Michigan.*

James B. Angell, LL.D., Ann Arbor.  
Rev. William H. Warren, Lansing.  
George Parsons, Esq., Watervliet.  
N. Boynton, D.D., Detroit.  
W. G. Sperry, D.D., Olivet.

#### *Wisconsin.*

Edward H. Merrill, D.D., Ripon.  
Edward D. Eaton, D.D., Beloit.  
Geo. R. Leavitt, D.D., Beloit.  
E. D. Smith, Esq., Menasha.

#### *Minnesota.*

James W. Strong, D.D., Northfield.  
David C. Bell, Esq., Minneapolis.  
George H. Rust, Esq., Minneapolis.  
Edward P. Ingersoll, D.D., St. Paul.

#### *Iowa.*

Alden B. Robbins, D.D., Muscatine.  
Alvah L. Frisbie, D.D., Des Moines.

#### *South Dakota.*

Rev. Edward M. Williams, Yankton.

#### *North China.*

Henry Blodget, D.D., Peking.

### MALE HONORARY MEMBERS REPORTED AS PRESENT.

#### *Vermont.*

Rev. Charles W. Clark, Georgia.

#### *Massachusetts.*

S. B. Shapleigh, Allston.  
Samuel Usher, Cambridge.  
Eleazer Boynton, Medford.  
Rev. J. F. Brodie, Salem.  
Rev. Harlan P. Beach, Springfield.  
Charles E. Swett, Winchester.

#### *New York.*

Josiah Strong, D.D., New York City.

#### *Ohio.*

Rev. T. E. Monroe, Akron.  
Lucius F. Mellen, Cleveland.  
L. M. Pitkin, Cleveland.

Rev. C. S. Mills, Cleveland.  
 Henry A. Schauffer, D.D., Cleveland.  
 Rev. T. D. Phillips, Lorain.  
 Rev. Geo. W. Wells, North Fairfield.  
 A. H. Currier, D.D., Oberlin.  
 J. Calvin Treat, Oberlin.  
 Rev. Charles W. Riggs, Oberlin.  
 Rev. A. P. John, Perrysburg.  
 Rev. G. A. Burgess, Toledo.  
 Rev. D. M. Fisk, Toledo.  
 W. W. Williams, D.D., Toledo.

*Indiana.*

Rev. A. H. Ball, Anderson.  
 Rev. O. D. Fisher, Indianapolis.

*Illinois.*

Simeon Gilbert, D.D., Chicago.  
 Rev. W. W. Nichols, Lake Forest.

*Michigan.*

Rev. Wolcott B. Williams, Charlotte.  
 Rev. E. W. Miller, Eaton Rapids.  
 Rev. G. A. Pollard, Grand Rapids.  
 C. B. Stowell, Hudson.  
 Rev. William E. Strong, Jackson.  
 Rev. John P. Sanderson, Lansing.  
 Rev. E. C. Oakley, Romeo.  
 Rev. John H. Butler, Somerset.

*Iowa.*

Rev. Frank N. White, Burlington.

*Missouri.*

Rev. Homer T. Fuller, Springfield.

MISSIONARIES PRESENT.

Rev. W. M. Stover and wife, West Africa.  
 Rev. Geo. M. Marsh, European Turkey.  
 Rev. W. S. Dodd, M.D., Western Turkey.  
 Rev. M. P. Parmelee, M.D., Western Turkey.  
 Rev. W. A. Farnsworth, D.D., Western Turkey.  
 Miss Anna B. Jones, Western Turkey.  
 Rev. O. P. Allen, Eastern Turkey.  
 Miss Charlotte Ely, Eastern Turkey.  
 Miss M. A. C. Ely, Eastern Turkey.  
 Rev. D. A. Richardson, Eastern Turkey.  
 Rev. James Smith, Marathi Mission.  
 Rev. Geo. T. Washburn, D.D., and wife, Madura Mission.  
 Mrs. Martha J. Noyes, Madura Mission.  
 Rev. James C. Perkins, Madura Mission.  
 Rev. James H. Roberts, North China.  
 Miss Luella Miner, North China.  
 Mr. H. T. Bostwick and wife, North China.  
 Rev. Henry Blodget, D.D., North China.  
 Rev. Geo. E. Albrecht, Japan.  
 Miss Annie L. Howe, Japan.  
 Miss Gertrude Cozad, Japan.  
 Rev. H. B. Newell, Japan.  
 Rev. C. A. Clark, Japan.  
 Rev. A. W. Stanford and wife, Japan.

President Storrs took the chair, offered prayer, and read the Scriptures.

The hymn, "Holy, Holy, Holy, Merciful and Mighty," was sung.

The Minutes of the last meeting were read.

Rev. W. W. Williams, D.D., extended a welcome in behalf of the churches and people of Toledo, to which response was made by the President.

The President appointed the following:—

*Committee on Nominations.*—Rev. N. Boynton, D.D., Chas. H. Hulburt, Esq., Rev. J. R. Thurston, W. R. Burnham, Esq., Rev. E. P. Ingersoll, D.D.

He also nominated the following Committees:—

*Business Committee.*—Rev. C. R. Palmer, D.D., Charles H. Case, Esq., Rev. S. E. Herrick, D.D., Z. Stiles Ely, Esq., Rev. E. M. Williams, D.D.

*Committee of Arrangements.*—Rev. W. W. Williams, D.D., C. H. Whitaker, Esq., Rev. G. S. F. Savage, D.D.

*Committee on New Corporate Members,* to report next year.—Rev. M. Burnham, D.D., D. Willis James, Esq., Rowland Hazard, Esq., Rev. E. N. Packard, D.D., E. D. Smith, Esq., Rev. D. F. Bradley, D.D., President James W. Strong, D.D.

These nominations were confirmed.

Secretary Daniels read the report of the Prudential Committee on the Home Department.

On the suggestion of the Prudential Committee, the President nominated the following Committee to prepare a Minute in view of the death of the late Secretaries of the Board, Rev. Drs. Clark and Alden, and it was confirmed: Rev. S. E. Herrick, D.D., Rev. R. R. Meredith, D.D., Rev. E. P. Goodwin, D.D. Prayer was offered by Rev. F. W. Fisk, D.D., and a hymn was sung.

Assistant Treasurer Wiggin presented a report of the financial affairs of the Board.

The Auditor's Report was read by the Recording Secretary.

Secretary Smith read the part of the Annual Survey relating to the Missions in the Pacific Islands, China, Africa, Western and Central Turkey.

Secretary Barton read that part of the Annual Survey relating to the Missions in Papal Lands, European and Eastern Turkey, India, Ceylon, and Japan.

Adjournment was taken to half-past seven o'clock.

## TUESDAY EVENING.

The President took the chair at half-past seven o'clock. After devotional exercises, conducted by the President, and prayer by President Daniel Bliss, of Beirut, the sermon was preached by Rev. E. N. Packard, D.D., of Syracuse, N. Y., on the text Acts 2:14-18, "But Peter standing up with the eleven, lifted up his voice and said unto them: Ye men of Judea and all ye that dwell at Jerusalem, be this known unto you and hearken unto my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my hand-maidens I will pour out in those days of my Spirit, and they shall prophesy."

The hymn, "Glorious Things of Thee are Spoken," was sung, prayer was offered by Rev. G. S. F. Savage, D.D., and adjournment taken to nine o'clock on Wednesday.

## WEDNESDAY MORNING.

The President took the chair at nine o'clock. Rev. F. S. Fitch, D.D., led the devotions. The Minutes of yesterday's sessions were read.

The Committee on Nominations reported the following nominations, and they were appointed:—

*Committee on Home Department.*—President W. G. Sperry, D.D., D. Willis James, Esq., Rev. J. H. Selden, L. J. Mellen, Esq., Rev. J. E. Twitchell, D.D.

*Committee on the Missions in Secretary Barton's Department.*—Rev. J. G. Johnson, D.D., Rev. W. E. Strong, Professor Clarence E. Beckwith, D.D., David C. Bell, Esq., Rev. James Smith.

*Committee on the Missions in Secretary Smith's Department.*—Rev. C. M. Lamson, D.D., Rev. H. P. Beach, George H. Rust, Esq., S. B. Shapleigh, Esq., Rev. M. P. Parmelee, M.D.

The Committee appointed last year to confer with the Congregational Home Missionary Society and the American Missionary Association in reference to the consolidation of annual meetings, reported through Rev. A. J. F. Behrends, D.D., as follows:—

Your Committee beg leave to report that, after several conferences, and correspondence with many representative pastors and laymen in the Congregational churches, the state of opinion was found to be so divided that it was deemed inexpedient to venture upon a new departure at present.

The report was accepted.

The Special Committee appointed last year to raise funds for the liquidation of the debt of the Board reported, through Colonel C. A. Hopkins, the chairman, the complete success of the effort. The report was accepted, and on motion of Rev. R. R. Meredith, D.D., a special vote of thanks to this Committee was passed.

The reports of the Coöperating Committees appointed last year were presented: for the Boston section by a communication from Henry E. Cobb, Esq., read by Secretary Daniels; for the New York section by Dr. L. C. Warner; for the Chicago section by Rev. J. G. Johnson, D.D. The latter report recommended the appointment of a Committee of Nine to consider the question of the continuance of the Coöperating Committees, with any important changes in their duties. The reports were accepted and the recommendation adopted.

Hon. W. H. Haile presented the report of the Committee on the Treasurer's Department, and it was accepted.

Secretary Barton read a paper on the "Japan Mission and its Problems."

The President appointed the following Committee on the Coöperating Committees: Rev. R. R. Meredith, D.D., Colonel C. A. Hopkins, Dr. L. C. Warner, C. H.



Case, Esq., Rev. A. L. Frisbie, D.D., E. H. Pitkin, Esq., President H. T. Fuller, Rev. F. S. Fitch, D.D., George Parsons, Esq.

The Nominating Committee reported the following nominations, which were confirmed:—

*Committee on Place and Preacher.*—Rev. Lewellyn Pratt, D.D., President James W. Strong, D.D., J. J. McWilliams, Esq., President E. D. Eaton, D.D., Rev. D. M. Fiske.

*Committee on Treasurer's Report for Next Year.*—H. M. Moore, Esq., C. H. Case, Esq., Z. S. Ely, Esq., E. H. Baker, Esq., Samuel Usher, Esq.

*Committee to Nominate Officers.*—Hon. W. H. Haile, E. H. Pitkin, Esq., Dr. L. C. Warner, Rev. Charles S. Mills, William P. Ellison, Esq.

Addresses were made by Rev. George E. Albrecht, D.D., of Japan, Rev. S. C. Bartlett, D.D., Rev. J. G. Johnson, D.D., and President James B. Angell, LL.D.

On motion of President S. C. Bartlett, D.D., a Committee of Seven was appointed to report on Secretary Barton's paper as follows: President S. C. Bartlett, D.D., Rev. C. M. Lamson, D.D., W. E. Hale, Esq., President E. D. Eaton, D.D., Rev. E. P. Goodwin, D.D., Rev. W. P. Fisher, A. W. Benedict, Esq.

The following resolution was offered by the Recording Secretary, and referred to the Committee on the Home Department, to which Colonel C. A. Hopkins and Dr. L. C. Warner were added:—

*Resolved*, That the Prudential Committee be instructed to restore their estimates and increase their expenditures on the mission fields to the extent of \$50,000.

Rev. S. E. Herrick, D.D., reported for the Committee on a Minute upon the death of Secretaries Clark and Alden the following minute, which was unanimously adopted:—

#### MINUTE.

With profound thanks to Almighty God, the Father of Light, we record our appreciation of the gifts bestowed by Him upon our late beloved Foreign Secretary, Dr. Clark, and through him upon the officers, members, and missions of this Board, which he served so successfully through the lifetime of a generation: in his own humble, personal hold upon the verities of our holy religion; in his stalwart and apostolic faith in the gospel's universal triumph; in his clear and philosophic apprehension of human nature in the identity of its fundamental needs, and yet in all the diversity of its local and racial peculiarities; in his statesmanlike grasp of national conditions, and the problems involved in the purpose of universal evangelization; in the superb and intrepid courage with which, nevertheless, he confronted his work, and so wrested from triumphs yet unachieved an ever-present joy; and finally, in his charity, which grew more tender and trustful and comprehensive with the expanding horizon of his knowledge and experience, the unearthly radiance of which, in the closing days of his earthly life, has left with those who witnessed it their best conception of the life to come.

With sentiments no less grateful and affectionate we review the grace of God, who "divideth to every man severally as He will," as it was illustrated in the character and work of our late Home Secretary, Dr. Alden. For the clearness, intensity, and sincerity of his personal convictions, as inseparable from his nature as the currents of unmingled Puritan blood inherited through six generations of Old Colony ancestry; for the tender enthusiasm which kindled and flamed in look and speech and action at the very suggestion of his Master's name or work, and which so often thrilled us all in our great convocations; for the genial warmth of his friendship which every missionary knew, and for the zeal and interest in the work of Christian missions with which he inspired our churches, East and West; for the joyous alacrity with which he assumed his work at the call of the churches; for the unquestioned fidelity with which he continued it throughout; and for the equal grace with which he demitted it when he felt that the time had come; and for the whole rounded life endeared to so many of us in private stations, and passing in one painless instant through gates of song and prayer into "the inheritance of the saints in light," we record our thanks to Almighty God.

Adjournment was taken to three P.M.

#### WEDNESDAY AFTERNOON.

President Storrs took the chair at three o'clock, prior to which a brief address had been made by Rev. O. P. Allen, of Harpoot.

Rev. J. R. Thurston offered a resolution, which was referred to the Committee on the Home Department, as follows:—

*Whereas*, The reductions made in the appropriations for the current year in the educational work, and for native agencies are seriously crippling the missions, and in some cases threatening disaster, and

*Whereas*, There remains an unexpended balance of nearly \$30,000 from the Otis legacy, therefore,

*Resolved*, That it is the judgment of the Board, that from this balance such appropriations for the current year should be restored as are necessary to prevent the loss to the Master's work which is feared.

Secretary Smith presented a paper upon "The Crisis in Turkey."

The President appointed a Committee of Seven on Secretary Smith's paper as follows, to report Thursday morning: President James B. Angell, LL.D., E. W. Blatchford, Esq., Rev. R. R. Meredith, D.D., Rev. Willard Scott, D.D., D. A. Thompson, Esq., Rev. E. B. Webb, D.D., Rev. James Brand, D.D.

Addresses were made by Rev. A. H. Plumb, D.D., and Rev. W. S. Dodd, M.D., of Cesarea, Turkey.

Prayer was offered by Rev. E. P. Goodwin, D.D.

An address was made by Hon. Everett P. Wheeler, of New York, on the "Duty of our Government to American Citizens in Turkey."

A vote of thanks was presented to Mr. Wheeler for his address, and adjournment was taken to half-past seven in the evening.

#### WEDNESDAY EVENING.

Vice-President Blatchford took the chair and a hymn was sung. Prayer was offered by Rev. Smith Baker, D.D. President W. G. Sperry, D.D., presented the report of the Committee on the Home Department, and it was accepted.

Secretary Daniels read a paper on "No Backward Step."

An address was made by Rev. J. C. Perkins, of Madura. Rev. Julian M. Sturtevant, D.D., led in prayer.

Addresses were made by D. Willis James, Esq., and Rev. N. Boynton, D.D.

Adjourned to nine o'clock Thursday morning.

#### THURSDAY MORNING.

The President took the chair at nine o'clock. Devotions were led by Rev. Henry Blodget, D.D. The Minutes were read.

Rev. R. R. Meredith, D.D., moved that a Committee be appointed to consider further the expediency and desirableness of a union in the time of holding the annual meetings of the several Congregational benevolent societies, and it was carried.

The President appointed the following Committee to consider and report upon the following resolution:—

*Resolved*, That the Prudential Committee be requested to procure such amendment to the Charter as will enable the Board, if it so choose, at any time, to elect women as well as men to Corporate Membership and to the Prudential Committee: Rev. M. Burnham, D.D., W. H. Rice, Esq., W. R. Burnham, Esq., Rev. A. J. Lyman, D.D., Colonel Charles A. Hopkins.

Rev. S. C. Bartlett, D.D., presented the report of the Committee on the paper read by Secretary Barton on "The Japan Mission and its Problems," offering the following resolutions which were adopted, and the report accepted:—

*Resolved, first*, That this Board, though compelled by the laws of Japan to convey the legal power over the lands which it has purchased and houses which it had built in Kyōto for missionary purposes, to Japanese trustees, did not surrender its moral right in and ownership of that property; and it urges said trustees, on the ground of honor, rectitude, and Christian principle, fully to recognize that ownership.

*Resolved, second*, That this Board regrets the action of the trustees of the Doshisha in terminating, without consultation, the joint management of the Nurses' Training School and Hospital, which had been so largely created, furnished, equipped, and sustained by funds furnished by and through this Board and its mission; in displacing at the same time its skilful founder and director; and in constraining the Deputation to an alternative which they were reluctant to accept.

*Resolved, third*, That this Board deeply laments the attitude which the present trustees of the

Doshisha have adopted towards the Christian religion which it was specially founded and endowed to promulgate; and the Board will look, in the spirit of fraternal kindness, and yet in grave and earnest expectation, for such a change of policy and method as moral and Christian principle seem to require; and it will gladly co-operate with them again in carrying out the design of the founders whenever they shall place the Institution on a Christian basis which this Board can accept.

*Resolved, fourth,* That the Board advises the continuance of the full working force of the mission, increased rather than diminished, directed in such channels and by such methods as the change of conditions may seem to require; it advises the retention of all such spheres of influence as the mission can consistently occupy; it sanctions the withdrawal of the missionaries from the Doshisha in its present attitude toward Christianity; it urges an earnest co-operation with the Kumi-ai churches; it favors the establishment, in conjunction with these churches, of a Theological Training School or Institute in the vernacular tongue; would specially approve the increase of all practicable efforts to carry the gospel into the smaller towns and rural districts; and it strongly commends the establishment of an evangelical review, conducted and controlled by the mission.

*Resolved, fifth,* That this Board thankfully recognizes the able and faithful labors of the recent Deputation and appreciates the suggestion of sending similar deputations from time to time to this and other missions of the Board.

Rev. J. G. Johnson, D.D., for the Committee on the Missions in Secretary Barton's Department, made a report and it was accepted. The President nominated the following Committee under Dr. Meredith's resolution for conference in reference to the annual meetings of our benevolent societies, and it was appointed: Rev. R. R. Meredith, D.D., Rev. C. R. Palmer, D.D., Joseph E. Brown, Esq.

President James B. Angell, LL.D., presented the report of the Committee on the paper read by Secretary Smith on "The Crisis in Turkey," with the following resolutions, which were adopted, and the report was accepted:—

*Resolved,* That we have viewed with admiration and profound thanksgiving the steadfastness and courage and faith with which our missionaries in Turkey have remained at their posts and stood by their work through all these perils, sharing the fortunes of their people, ministering to their sufferings, and bringing the consolations of the gospel to them in their dire extremity.

*Resolved,* That we give to these missionaries the solemn and deliberate pledge of the American Board to stand by them in the maintenance of their work with our constant sympathy and prayers and gifts, till the whole land is won for the Kingdom of Christ.

The same Committee also reported the following preamble and resolutions:—

*Whereas,* American citizens, with the full consent of the Turkish government, have gone to Turkey, established schools, colleges, and hospitals, set up printing presses, published books, engaged in the manufacture of clothing, and otherwise provided for the relief of the needy and the instruction of the ignorant, and have thus introduced into the provinces of the Turkish empire the blessings of Christian civilization, and

*Whereas,* Under the treaty of 1830, as construed by the practice and with the full assent of both governments for over sixty years, American citizens engaged in Turkey in "any subject or object of residence or intercourse whatever," have the right, not to be "in any way vexed or molested," "not to be disturbed in their affairs," and when accused of offences, to "be tried by their minister or consul," and

*Whereas,* In violation of these rights, property of the value of nearly two hundred thousand dollars, belonging to American citizens residing in Turkey, has been destroyed, their houses have been burned, and themselves attacked, imprisoned, and in some cases driven from their homes, and

*Whereas,* The government of the United States has demanded redress for these wrongs and the punishment of the offenders, but neither redress has been made nor punishment inflicted, and

*Whereas,* These numerous and repeated violations of treaty rights indicate a purpose to destroy the whole fabric of Christian civilization which has been erected with so much toil, sacrifice, and cost; therefore

*Resolved,* That we urge, respectfully, the President of the United States to insist upon the issue by the Turkish government of the proper "exequatur," that our consuls may securely occupy, under the flag of our country, the posts which our government assigns them, and in the interests of justice, and in accordance with treaty rights, administer with authority the duties of their office.

*Resolved,* Further, that we urge the President of the United States to demand of the Turkish authorities, at once and peremptorily, indemnity for the wrongs inflicted on American citizens, reimbursement for the destruction of their property, and the punishment of those persons who have

been guilty of these crimes. And we believe that the adoption of such an American policy will receive the loyal support of the American people.

*Resolved*, That a committee of three be appointed by the President of the Board to present these resolutions to the President of the United States.

Remarks were made by Rev. R. R. Meredith, D.D., Rev. G. A. Pollard, and Rev. C. W. Riggs.

The following Committee was appointed to present the resolutions to the President of the United States: President James B. Angell, D.D., William E. Dodge, Esq., and Hon. Henry D. Hyde.

The Committee on Missions in Secretary Smith's Department reported through Rev. C. M. Lamson, D.D., and its report was accepted.

Prayer was offered by Rev. James Brand, D.D.

Addresses were made by Rev. W. M. Stover, of West Central Africa; Rev. James H. Roberts, of Kalgan, North China; Rev. M. P. Parmelee, M.D., of Trebizond, Turkey; Rev. James Smith, of Ahmednagar, India; and Rev. George T. Washburn, D.D., of the Madura Mission.

Adjournment was taken to three o'clock.

#### THURSDAY AFTERNOON.

At two o'clock the Board joined in a Communion Service with the First Church, led by Rev. R. R. Meredith, D.D., and Rev. W. A. Farnsworth, D.D.

The President took the chair at three o'clock.

Rev. R. R. Meredith, D.D., presented, in behalf of the Committee on Coöperating Committees, the following resolutions, which were adopted:—

*Resolved*, That we put on record our high appreciation of the valuable services rendered by the Coöperating Committees of the Board during the past year, which have resulted in the creation of a deeper and more widespread interest in the work of the Board, and have had much to do with the success of the effort which has relieved it of the burden of debt.

*Resolved*, That similar Committees be appointed to serve during the present year, and that we urge upon such Committees the importance of interesting, as far as possible, the Corporate and Honorary Members actively in the work of the Board.

Rev. A. E. Dunning, D.D., of the Committee on New Members, reported the following vacancies in the list of Corporate Members:—

By death, J. S. Wheelwright, Rev. N. G. Clark, D.D., Rev. E. K. Alden, D.D., Hon. Charles T. Russell, Rev. John W. Harding, Rev. George B. Safford, D.D., Rev. H. S. DeForest, D.D., Walter Crafts, Esq., Rev. James W. Hubbell, D.D., James W. Scoville, Rev. M. K. Whittlesey, D.D., Hon. Philo Parsons, John G. Foote, Esq., and Rev. George F. Magoun, D.D.; and by resignation, Hon. Royal C. Taft, Howard Z. Culver, Esq., Charles E. Mitchell, Esq., Rev. D. O. Mears, D.D., Rev. E. L. Clark, D.D., and Rev. J. E. Rankin, D.D. The resignations were accepted.

The Committee also nominated the following persons for Corporate Membership, and they were elected by ballot:—

#### Maine.

Hon. Nelson Dingley, Lewiston.

#### New Hampshire.

Rev. Cyrus Richardson, D.D., Nashua.

#### Massachusetts.

Rev. A. Z. Conrad, D.D., Worcester.  
Rev. C. E. Jefferson, Chelsea.  
Rev. E. A. Reed, D.D., Holyoke.  
Samuel Usher, Cambridge.  
C. J. Holmes, Fall River.  
S. B. Shapleigh, Allston.  
Philip W. Moen, Worcester.  
Rev. E. C. Ewing, Danvers.  
William B. Plunkett, Adams.

Rev. William E. Wolcott, Lawrence.  
Rev. John A. McColl, New Bedford.  
Charles N. Prouty, Spencer.  
Rev. S. V. Cole, Taunton.  
George E. Tucker, Ware.  
L. J. Gunn, Greenfield.  
Charles E. Swett, Winchester.  
T. Y. Crowell, Boston.

#### Connecticut.

Rev. Joseph Anderson, D.D., Waterbury.  
James B. Williams, Glastonbury.  
George M. Woodruff, Litchfield.  
L. D. Warner, Naugatuck.  
Rev. John DePeu, Norfolk.  
Prof. George B. Stevens, D.D., New Haven.

*New York.*

Rev. William E. Griffis, D.D., Ithaca.  
 Rev. Lyman Abbott, D.D., Brooklyn.  
 Rev. C. H. Dickinson, Canandaigua.  
 W. A. Hobbs, Warsaw.  
 Guilford Dudley, Poughkeepsie.  
 C. Delano Wood, Brooklyn.

*District of Columbia.*

Justice David J. Brewer, LL.D., Washington.

*Ohio.*

Rev. Henry M. Tenney, D.D., Oberlin.  
 J. C. Noyes, Cincinnati.

*Wisconsin.*

Rev. Eugene G. Updyke, D.D., Madison.

*Iowa.*

Rev. E. S. Hill, D.D., Atlantic.  
 S. F. Smith, Davenport.  
 Rev. W. W. Gist, D.D., Osage.

*Missouri.*

President Homer T. Fuller, Springfield.

*Nebraska.*

William A. Higgins, Omaha.

*Colorado.*

Rev. F. T. Bayley, Denver.

*Washington.*

President S. B. L. Penrose, Walla Walla.

*California.*

Rev. C. R. Brown, Oakland.

*Minnesota.*

William H. Laird, Winona.

Mr. E. H. Pitkin, for the Committee to nominate officers, reported a list of nominations and they were elected by ballot as follows:—

*President.*

RICHARD S. STORRES, D.D., LL.D.

*Vice-President.*

E. W. BLATCHFORD, Esq.

*Members of the Prudential Committee.*

For Three Years.

G. HENRY WHITCOMB, Esq.  
 JAMES G. VOSE, D.D.  
 HON. HENRY D. HYDE.  
 HON. J. M. W. HALL.

For Two Years, in Place of Nehemiah Boynton, D.D., resigned.

WILLIAM H. DAVIS, D.D.

The amendment to the By-Laws proposed last year by Rev. W. E. Park, D.D., after slight amendment, was adopted as follows: That if any Corporate Member shall cease to attend the Annual Meetings of this Board for three successive years and fail to report himself to the Secretary during that period, at the end of the time named his membership shall be considered to be lapsed, and the Nominating Committee are authorized to fill the vacancy.

Rev. L. Pratt, D.D., reported for the Committee on Place and Preacher, recommending New Haven, Conn., as the place, Rev. R. R. Meredith, D.D., of Brooklyn, N. Y., to be the preacher, and Rev. Nehemiah Boynton, D.D., of Detroit, Mich., as alternate; with the following Committee of Arrangements: Rev. W. L. Phillips, D.D., Rev. J. E. Twitchell, D.D., Rev. W. W. McLane, D.D., Rev. Professor George P. Fisher, D.D., Rev. Charles Ray Palmer, D.D., Rev. D. M. James, Rev. Newman Smyth, D.D., Rev. N. J. Squires, Rev. W. J. Mutch, Hon. N. D. Sperry, Hon. Simeon E. Baldwin, L. Wheeler Beecher, Esq., Frank W. Pardee, Esq., Joseph Porter, Esq., H. M. Kockersperger, Esq.

On motion of Rev. J. L. Thurston it was voted to instruct the Prudential Committee to send to each missionary in the Turkish field a copy of the first two resolutions adopted on the recommendation of the Committee on the paper read by Secretary Smith.

After prayer by Rev. Henry Blodget, D.D., adjournment was taken to half-past seven P.M.

*Secretaries for Correspondence.*

JUDSON SMITH, D.D.  
 CHARLES H. DANIELS, D.D.  
 JAMES L. BARTON, D.D.

*Editorial Secretary.*

E. E. STRONG, D.D.

*Recording Secretary.*

HENRY A. STIMSON, D.D.

*Assistant Recording Secretary.*

EDWARD N. PACKARD, D.D.

*Treasurer.*

FRANK H. WIGGIN.

*Auditors.*

SAMUEL JOHNSON, Esq.  
 E. H. BAKER, Esq.  
 E. R. BROWN, Esq.



## THURSDAY EVENING.

The Board met at half-past seven o'clock, Vice-President Blatchford in the chair. The hymn, "Come Thou, Almighty King," was sung, and prayer was offered by Rev. Professor C. A. Beckwith, of Maine.

An address was made by Rev. Harlan P. Beach, of Springfield, Mass., representing the Student Volunteer organization. The hymn, "Stand up, Stand up for Jesus," was sung, and an address was delivered by the President of the Board, Rev. R. S. Storrs, D.D., LL.D. The doxology was sung. Prayer was offered and the benediction pronounced by Rev. S. E. Herrick, D.D., and adjournment was taken to nine o'clock to-morrow morning.

## FRIDAY MORNING.

The Board met at nine A.M., the President in the chair. A hymn was sung. Prayer was offered by Rev. William H. Warren, D.D., of Michigan.

The President nominated the following to be the Coöperating Committees for the year, and the nominations were confirmed by vote:—

*New England District.*—Henry E. Cobb, William F. Whittemore, A. S. Covel.

*Middle District.*—Lucien C. Warner, Charles A. Hull, Rev. Howard S. Bliss.

*Interior District.*—Charles H. Case, William E. Hale, Rev. James G. Johnson, D.D.

*Pacific Coast.*—Rev. W. W. Scudder, Rev. Charles R. Brown, Mr. J. L. Barker.

Voted, on motion of Secretary Daniels, that these Committees have power to increase their numbers or fill vacancies.

Mr. D. Willis James, in behalf of the Committee on the Home Department, moved that the following be added to their report:—

*Whereas*, The churches have so promptly and generously responded to the appeal of the Board for the payment of the debt, and

*Whereas*, In the efforts to secure this result the Prudential Committee, acting under the instructions of the Board, has curtailed the expenditures upon the mission fields to the point of destructive hardship, therefore,

*Resolved*, That the Prudential Committee be authorized to provide as far as is possible, and as speedily as is possible, for the restoration of the general work of the Board in its several mission fields wherever the reductions of the past year have created distress and disaster, and impaired the efficiency of our faithful missionaries.

*Resolved*, That, in the judgment of the Board, the Prudential Committee should make immediate, definite, and energetic appeals to the churches, setting forth the losses already incurred, and the distresses already suffered, with the heavier disasters to be apprehended in the future, and to urge them by their obligations to Christ and his servants to increase their contributions for the current year to a sum not less than that named in the report of the Committee presented at this meeting, namely, \$65,000. And we feel assured that with a proper understanding of the situation the churches will promptly and generously respond to the instant needs of our mission work and uphold the hands of our missionaries and prevent the creation of a new debt.

After remarks by Rev. E. B. Webb, D.D., Rev. J. R. Thurston, Mr. C. A. Hopkins, Mr. William H. Rice, Rev. Dr. A. H. Plumb, the President of the Board, the Vice-President, Rev. Moses Smith, Rev. Willard Scott, Rev. Dr. Meredith, Rev. E. E. Strong, D.D., Rev. Dr. E. P. Goodwin, the addition to the report of the Committee was adopted. Addresses were made by Rev. W. A. Farnsworth, D.D., of Cesarea, and Rev. George D. Marsh, of Philippiopolis.

Rev. Dr. Robbins, of Iowa, and Rev. Dr. Lamson, of Connecticut, led the Board in prayer.

Rev. E. M. Williams, D.D., in behalf of the Business Committee, offered the following Minute, which was adopted:—

The Board, in closing this delightful meeting, wishes to record a heartfelt sentiment in the following resolution:—

*Resolved*, That we hereby express our grateful appreciation of the bountiful and unceasing care of our gracious friends in Toledo, who have left nothing undone for our comfort and pleasure. We also are grateful for the favors of the railways and the press, we extend thanks to the Century Company for their special and repeated courtesy in providing hymn books, and to all the organists and choristers who have led and aided in music and song. We include, too, the committees, ushers, and all who have so cheerfully given their services by which our gathering has been so successful. We offer sincere thanks to Rev. E. N. Packard, D.D., for the sermon, and ask that he will furnish a copy for publication. Toledo, a new city to some of us, will hereafter be a delightful and grateful recollection to us all.

The Minutes were read and approved for the whole session.

It was voted to accept the excuses presented by the following members of the Board: —

Rev. Messrs. F. D. Ayer, Ashur Anderson, F. W. Baldwin, W. G. Ballantine, W. M. Barbour, E. C. Barnard, G. B. Barnes, D. N. Beach, A. J. F. Behrends, G. N. Boardman, D. F. Bradley, J. E. Bradley, A. H. Bradford, M. Burnham, Franklin Carter, D. W. Clark, F. E. Clark, L. H. Cobb, J. W. Cooper, Richard Cordley, J. G. Davenport, W. F. Day, G. H. Eaton, S. W. Eaton, Henry Fairbanks, G. P. Fisher, D. T. Fiske, Walter Frear, D. L. Furber, F. L. Goodspeed, J. B. Gregg, Lewis Gregory, R. T. Hall, L. H. Hallock, Cyrus Hamlin, Burdett Hart, C. D. Hartranft, F. S. Hayden, A. W. Hazen, C. W. Hiatt, J. C. Holbrook, Henry Hopkins, S. H. Howe, N. A. Hyde, G. H. Ide, J. L. Jenkins, A. Little, G. E. Lovejoy, J. H. Lockwood, J. H. Lyon, J. K. McLean, G. R. Merrill, George Moor, E. A. Park, W. E. Park, A. E. P. Perkins, G. W. Phillips, C. H. Richards, W. A. Robinson, L. S. Rowland, Frank Russell, W. S. Smart, G. H. Tewksbury, A. R. Thain, A. C. Thompson, S. C. Thwing, J. E. Tuttle, J. H. Twichell, S. H. Virgin, J. W. Wellman, G. H. Wells, G. H. White, E. Whittlesey, E. F. Williams, W. H. Woodwell; and Messrs. E. H. Baker, S. E. Baldwin, J. L. Barry, Charles Beardsley, A. W. Benson, T. J. Borden, J. W. Bradbury, J. E. Bradley, M. A. Bullock, E. R. Brown, J. E. Brown, S. B. Capen, F. W. Carpenter, E. W. Chapin, Robert Coit, S. S. Cotton, J. D. Cutter, David Fales, Fred. Fosdick, E. F. Grabill, J. M. W. Hall, J. N. Harris, Chester Holcombe, Samuel Holmes, C. H. Hulburd, H. D. Hyde, L. A. Hyde, Samuel Johnson, H. T. Lay, G. C. Moses, E. F. Morris, J. H. Perry, T. D. Robertson, R. H. Stearns, E. A. Stevens, N. Shipman, E. A. Studley, E. Swift, G. M. Sykes, Thomas Todd, E. Torrey, J. P. Wallace, J. H. Washburn, C. A. Webster, G. L. Weed, Thomas Weston, J. M. Whitehead, W. F. Whittemore, E. P. Wilcox, A. L. Williston, C. E. Wright, E. R. Burpee, Elijah Horr, W. W. Jordan.

Response was made by Rev. G. A. Burgess, D.D., of the Washington Street Church, Toledo.

Remarks were made in reply by President Storrs.

The hymn, "How firm a foundation, ye saints of the Lord," was sung.

It was voted that the Board adjourn to meet at New Haven, Conn., October 12, 1897.

HENRY A. STIMSON, *Recording Secretary.*

EDWARD N. PACKARD, *Assistant Recording Secretary.*